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PRE-DEGREE

INDIAN HISTORY

Vol. I

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PRE-DEGREE

INDIAN HISTORY

VOLUME I
(First year)

For Kerala and Calicut Universities

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Pre-Degree Indian History Volume I

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By

Dr. C. V. CHERIYAN

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PREFACE

This book on the history of India has been written keeping in view the syllabuses in Indian History for the first Year Pre-Degree class of the Universities of Kerala and Calicut. In preparing the subject matter adequate attention has been given to the standard and requirements of the First Year students Every effort has been made to make the treatment as simple as possible and to furnish all the necessary information

All the maps prescribed in the syllabuses have been included in the book. At the end of every chapter essay type and short answer type questions are given. At the end of the book, in an appendix, objective type questions are also given. It is hoped that the maps and the questions will be helpful to the students in learning the subject well.

Suggestions for improvement of the book will be appreciated.

Kottayam,
1 June 1978. C. V. CHERIYAN

PREFACE TO THE THIRD EDITION

I have great pleasure to bring out this third edition of my Pre-Degree Indian History, Vol. I first published in June 1978. The second edition was published in June 1979. It is the warm welcome accorded by the teachers and students of History in the various colleges in Kerala to the first and second editions that made possible the publication of this third edition, and I place on record my sincere gratitude to all those who appreciated my venture.

The objective type questions given as an appendix at the end of the book in the first edition are printed at the end of the respective chapters in this edition also as in the second edition.

Kottayam,
31 May 1980 C. V. CHERIYAN

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CHAPTER I

Geographical Features of India and their Influence on Indian History

Geography is one of the major factors that determine the historical evolution of a people. The influence of the geographical features of India on the history of the country is deep and profound. Hence, a proper appreciation of the effect of geographical features is essential to the understanding of the evolution of Indian history and culture.

Position

India is situated in the centre of the continent of Asia and the Eastern world. This central position has enabled India to play an important role in the political and cultural life of the Asian continent. India also occupies a central position in the peninsular system of southern Asia. This has greatly helped her maritime trade and colonising activities from the very beginning of her history. The northern and north-western regions of India had access to the Iranian and central Asian uplands, Arabia, and the valleys of the Euphrates and the Nile. These areas were centres of some of the great empires of ancient and medieval times. India has been able to influence the cultures of these regions very much. This influence, however, has not been one-sided. India herself has been deeply influenced by the cultures of the countries with which she had contacts.

Boundaries

India is bounded in the north by the mighty Himalayas. In the south she is protected by the Indian Ocean. In the east she has the Bay of Bengal as the boundary. The Arabian Sea forms her western boundary. These natural boundaries gave India a distinct geographical unity and accounted for her splendid isolation from the rest of Asia. This unity and isolation have helped the development of a distinct civilization of her own in India. Yet, her mountain passes, peninsular position, and easy access to the seas have enabled India to be influenced by the outside world.

Size

India is the seventh largest country in the world. India is so vast that she is sometimes called a sub-continent. The territory measures 3219 km. north to south and 2977 km. west to east covering an area of 32,76,141 sq. km. The immense size of the country is a geographical factor of great significance. The diversity of Indian culture is a result of this vastness of the country. The people belong to different races, speak different languages, follow different religions, and have different customs and manners. The vastness has also been responsible for the existence of numerous political divisions in the country before the British brought about the political unification of the country. Regionalism in Indian politics is also a result of the vastness of the country.

Mountains

The Himalayas in the north, the Vindhya and Satpura ranges in central India, and the Eastern and Western Ghats in Peninsular India are the mountain systems of India. These mountains have also greatly influenced the history of India.

The Himalayas with their western and eastern ranges and their slopes cover an area which is about 2400 kilometres long and 240 to 320 kilometres wide. At its western extremity this range bends south-wards and is continued by the Sulaiman and Kirthar mountains almost down to the seashore. In the eastern angle the Patkai and other ranges, with a south-westerly direction cut off Assam and eastern Bengal from upper Burma.

The Himalayas have acted as the "Great Sentinel of the North". They have prevented the cold and dry winds of Tibet from coming to India. They are the source of the rivers which have added fertility to the plains of North India. They have provided rains by checking the winds carrying water. They have saved India from the invasions from the north. No invader was able to send his armies across the northern passes except the Chinese in recent times. These passes are covered with snow for most part of the year. The existence of the Himalayas also did not allow any Indian to dream of conquering the northern regions beyond the Himalayas. However, there was a limited movement through the passes during a few weeks of the year when the snow melted. This contact was mostly for trade and cultural purposes.

The north-western ranges called Sulaiman and Hinduksh are not very high and there exist a number of passes. The most important of them are the Khyber and Bolan passes. It is through these passes that Persians, Greeks, Scythians, Kushans, Huns, Turks, Tartars and Mughals entered India.

The north-eastern ranges of the Himalayas did not allow any contact with the Eastern world. The passes there are difficult to cross.

The Vindhya and Satpura ranges in central India separate Hindustan from Peninsular India. As a result, it took a long time for the Aryan civilization of the north to make its way to the south. The Vindhyan system also kept back the Muhammadan conquerors for three or four hundred years. The Delhi emperors were never able to keep a firm hold on their provinces in the Deccan.

The Eastern and Western Ghats are two small mountain ranges running close to the coast in Peninsular India. They have influenced the history of South India. They are responsible for the development of two distinct cultures in Kerala and Tamilnad.

Rivers and Plains

The major rivers of North India are the Indus, the Ganges, and the Brahmaputra. The Mahanadi, the Godavari, the Krishna, and the Kaveri are the major South Indian rivers. The North Indian rivers take their origin from the Himalayas. Hence, they are snow-fed and have a continuous supply of water. The South Indian rivers are rain-fed and, consequently, they get dried up in summer.

These rivers have played an important part in the history of India. Even the name India is derived from the word Indus. The fertile and populous valleys of rivers have been cradles of civilization. The earliest settlements were made along their banks and the first great cities grew up there. The capitals of great empires were always situated on their banks. They have been very useful for agriculture and trade and serve as highways of commerce.

Washed by the waters of the great rivers, the Indo-Gangetic plain has been the heart of India. The richness of the soil of the region facilitated the establishment of big empires here. Its fertility has also attracted foreigners and many important wars which have decided the fates of empires were fought in these plains. The richness of the soil gave the people sufficient leisure to follow intellectual pursuits. Most of the Sanskrit literature including the *Vedas* were compiled here. Pataliputhra, Benaras, Prayag, Agra, Delhi, Lahore, and such other great cities came into existence here. Buddhism and Jainism originated here. Great centres of learning such as Taxila, Nalanda, and Sarnath also flourished here.

The Deccan Plateau and the Maritime Plains of the South

The southern land may be divided into two portions: the Deccan Plateau and the maritime plains of the South.

The Deccan Plateau is a triangular table-land with an elevation varying from 300 to 900 metres. It is bounded on the north by the Vindhyan system and enclosed on its other sides by the Western and Eastern Ghats. The general slope of the Plateau is from west to east, and all of its great rivers—the Mahanadi, the Godavari, th Krishna, and the Kaveri empty themselves into the Bay of Beng The peoples of this Plateau, enjoying a dry and comparatively co climate, possessed a considerably high degree of military vigour an enterprise. Many great and flourishing Hindu and Muhammada kingdoms came into being here.

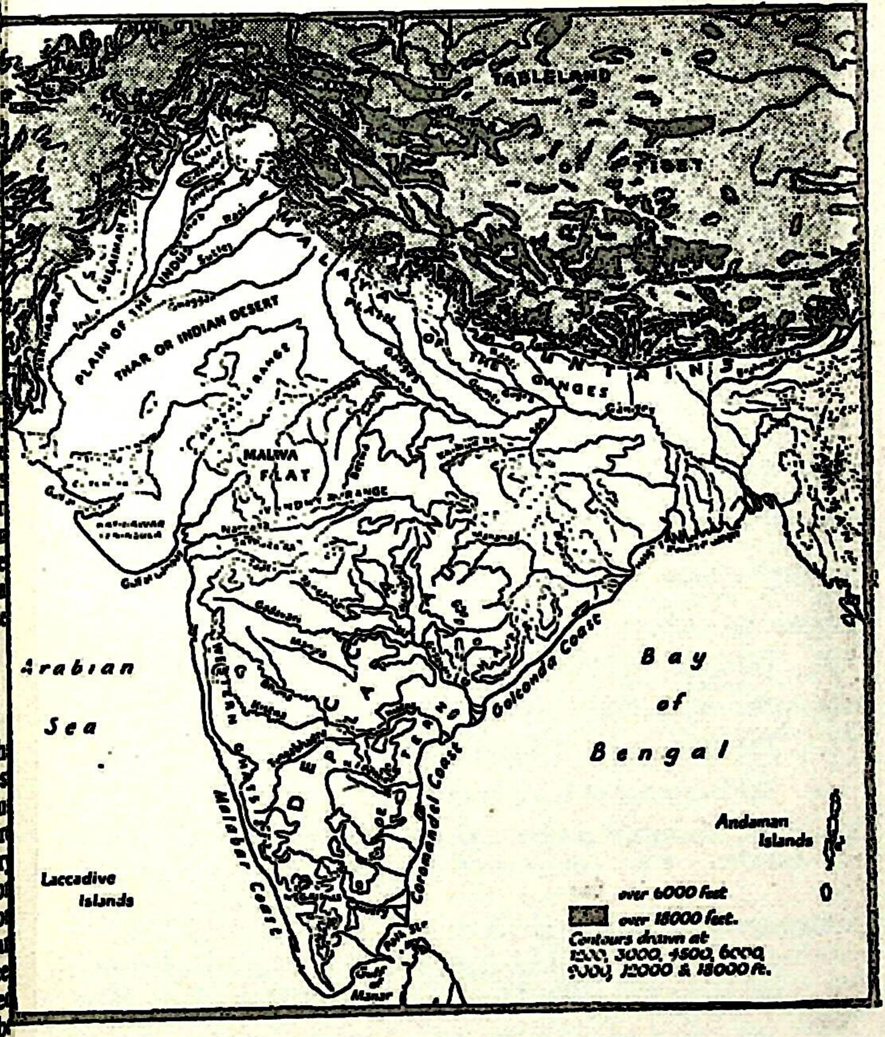
The maritime plains lie below the Ghats stretching to the seashor On the west only a narrow strip, a few miles wide, is left between th sea and the mountains. But in the east and the south there are th delta of the great rivers and broad tracts of level country reaching fa back into the interior of the peninsula. These are hot and generall fertile regions, inhabited by a people industrious and skilful in agr culture and commerce. The population is almost purely Dravidian

Coastline

India has a long coastline of 5689 km. The coastline is unbrok and, therefore, there are only very few good harbours. From ver early times the ports of the west coast like Surat, Calicut, Cranganore and Quilon had commercial contacts with the civilizations of We Asia. The ports of the east coast like Kaveripattanam, Masulipattom and Kalinga maintained contact with the nations of the East fro time immemorial. Trade promoted colonisation and Indian colonie were founded in South-East Asia. However, the absence of natura harbours made India weak as a naval power. This, in due course led to the establishment of British power in India.

Climate

Being a vast country, climatic conditions of different parts of th country vary from region to region. From the hottest to the coldes climatic conditions are found in different regions during the variou seasons of the year. India has a wide range of rainfall also. Ther are places here experiencing very heavy rainfall and places with ver scanty rainfall. The south-west monsoon and north-west monsoo cause rainfall during different parts of the year. The variatio in climate and rainfall has been responsible for the variety in India agricultural products The fact that a variety of crops like rice wheat, sugarcane, cotton, jute, tea, rubber, spices, etc. could be raised in the different parts of the country makes it possible for India to b economically self-sufficient. At the same time, it has to be admitted that the enervating effect of the tropical climate of India on the peopl has been partly responsible for the failure of Indians to check th invasions of the hardy men from the cooler regions of central Asia A failure of the monsoon or its excess results in famine and pestilence It is said that the complete dependence of the Indian on the monsoon has moulded the Indian character "accepting fortune and misfortun alike without complaint".


TABLELAND
TIBET
HIMALAYA MOUNTAINS
SULAIMAN RA
PLAIN OF THE INDUS
Indus
Sutlej
Ravi
THAR OR INDIAN DESERT
ARAVALLI RANGE
MALWA FLAT
VINDHYA RANGE
PLAIN OF THE GANGES
Ganges
Narbada
Godavari
WESTERN GHATS
EASTERN GHATS
DECCAN
Arabian Sea
Bay of Bengal
Golconda Coast
Coromandel Coast
Malabar Coast
Gulf of Manar
Andaman Islands
Laccadive Islands
over 6000 feet
over 18000 feet.
Contours drawn at 1500, 3000, 4500, 6000, 9000, 12000 & 18000 ft.

India: Physical Features

QUESTIONS

Essay Type

1. Describe the influence of geography on the history and culture of India.

Short-answer Type

1. Point out how the position of India influenced the history of the country.
2. Explain how the boundaries of India influenced the history of the country.
3. Bring out the nature of the influence of mountains on the history of India.
4. Name the major rivers of India. Point out how the North Indian rivers differ from those in South India in their influence on the history of the country.
5. Point out the importance of the Indo-Gangetic Plain in the history of India.
6. How did the climate of India influence the history of the country?

Objective Type

Name the following:

(a) Two mountain passes on the north-western border of India.

(b) The major rivers of North India.

(c) The major rivers of South India.

(d) The boundary of India in the east.

(e) The mountain ranges separating Hindustan from Peninsular India.

Map Question

Mark on the out-line map of India the important mountains and rivers and indicate the Khyber pass and the Bolan pass.

CHAPTER II

The Pre-Historic Period—Earliest Inhabitants

The term 'Pre-historic Period' means the period for which no written record or some other reliable evidence is available. On the basis of the implements used by men who lived during the various stages of the pre-historic period, it is broadly divided into Palaeolithic, Neolithic, and Metal Ages. The earliest inhabitants of India, as in many other parts of the world, belonged to these Ages.

The Palaeolithic Age or the Old Stone Age

The term 'palaeolithic' is derived from two Greek words, '*Palaios*' meaning old and '*lithos*' meaning stone. The earliest phase of the pre-historic period is called the Palaeolithic Age because the particulars regarding the people of this age are derived from the crude and un-polished stone implements and weapons which they used. Most of the palaeolithic remains found in India are made of a kind of rock called "Quartzite". Hence, palaeolithic men in India are known as 'Quartzite men'. Palaeolithic remains have been found in various parts of the country such as different districts of Tamilnadu, Andhra Pradesh, and Karnataka as well as in the various parts of Maharashtra, Gujarat, and Rajasthan. The long period from approximately 30,000 B. C. to 10,000 B. C may be the 'Old Stone Age' in India.

Life and Culture: From the crude stone implements left behind by the palaeolithic men we may infer the following about their life and culture.

In the beginning, the palaeolithic men lived on the banks of rivers and lakes in the open. Later they began to live in caves situated near a spring, a river, or a lake. The caves were kept warm and fairly comfortable. They were food-gatherers and hunters. Hunting was their main occupation. They ate fruits of wild plants, birds, eggs, and flesh. At first they ate the raw flesh of the animals they killed. In course of time they discovered the use of fire and began to cook food.

The palaeolithic men lived in groups in order to protect them from the attacks of wild animals. They would fight and hunt wild animals only in groups. This group formation was the origin of social life. They used tree-barks, leaves and animal skins to cover their bodies. They had learnt to make bone needles which they used to sew together animal skins used by them as clothes. Palaeolithic men some times painted the walls of the caves in which they lived. They also decorated their stone implements by carving crude designs on them. During this age men possibly developed speech. It is believed by some scholars that the Savare, the Sonthale, the Mundari, and the Andamanese languages now spoken by half civilized nomads are really derived from the speech of the old stone age men.

No palaeolithic graves have been found and hence it is assumed that they left away the dead bodies for natural decomposition or to be devoured up by wild beasts. It has been suggested that the palaeolithic men of India belonged to the Negroid race.

The Neolithic or the New Stone Age

The term 'Neolithic' is derived from two Greek words meaning 'New Stone'.

The age that followed the palaeolithic age came to be called 'Neolithic' from the polished stone implements and weapons which the men of this age used. We do not know if they were the descendants of the palaeolithic men. The tools and weapons they used are found scattered all over the country except the extreme south. The age approximately covers the years 10,000 B. C. to 5000 B. C.

Life and culture: The men of the Neolithic Age were certainly superior to the men of the Palaeolithic Age. They began to give up nomadic life and develop settled life. They built small huts to live in. These huts were circular in shape with a small opening for entrance. For fear of wild beasts the neolithic men also lived in groups and hence their huts lay huddled together. They began to depend for their food supply more on the produce of the earth than on meat. They were no longer 'food gatherers' but became 'food producers'. They tilled the ground and raised crops. They domesticated wild animals. They cooked their food and stored the uncooked food in large pots. They made earthen pots of various patterns and polished them beautifully. These men knew the art of weaving and covered their bodies with cotton cloth.

The neolithic people performed human and animal sacrifices and worshipped stone phallus and their dead ancestors. They buried their dead in large earthen pots. This system of burying the dead is known as urn burial. Such urns were discovered in the Tirunelveli district in Tamilnadu and Brahmanabad in Sind. Tomb belonging to this period are found in large numbers in the districts of Chingelput, South Arcot and North Arcot.

The neolithic men belonged to what is called the Proto-Austroloid stock. They spoke languages which belonged to the linguistic group called Austric.

What is called Kolarian culture is sometimes associated with these people. Some of the neolithic people were driven into the hills and forests by later invaders. They are at present represented by the Gonds, Bhils, Santals, etc.

The Metal Age

The Neolithic Age was followed by the age of metals. While the Neolithic Age was followed in South India by the Iron Age, in North India a Copper Age came between the Neolithic Age and the Iron Age. Huge copper implements belonging to pre-historic times have been recently discovered at Gungeria in central India. Several implements such as swords and spear-heads made of copper have been found at Kanpur, Fatehgarh, Manipuri, and Muttra.

Later, copper was mixed with other metals such as tin or even zinc and lead to make a new metal or alloy called bronze.

For a long time stone implements were still used along with the copper and bronze implements. So the later period of the New Stone Age is known as Chalcolithic Age or the 'Copper-Stone Age'.

It is possible that bronze, brass, lead, and tin were foreign to South India.

QUESTIONS

Essay Type

1. What do you understand by the term 'Palaeolithic Age'? What were the main features of the early inhabitants of India in this age?
2. What do you understand by the term 'Neolithic Age'? Describe the characteristics of the social life and culture of the people of this age.

Short-answer Type

1. What do you understand by the term 'Pre-historic Age'?
2. What does the term 'Palaeolithic' mean?

3. Why are the Palaeolithic men also known as Quartzite Men?

4. Why are the men of the Old Stone Age called food gatherers and hunters?

5. How did social life originate among pre-historic men?

6. How did the Palaeolithic men dispose of their dead?

7. How did Neolithic men become food producers?

8. What do you know about the religion of the Neolithic men?

9. How did the Metal Age in North India differ from that of South India?

Objective Type

A. *Name the following:*

(a) The States of India where Palaeolithic remains have been found

(b) The places where tombs belonging to the Neolithic period have been found.

(c) The race to which the Neolithic men belonged.

CHAPTER III

The Indus Valley Civilization

A glorious civilization flourished in the valley of the river Indus and its neighbouring regions during the Chalcolithic Age. This civilization is known as the Indus Valley Civilization.

During the second decade of this century, archaeological excavations were carried out by Sir John Marshall, Director General of the Archaeological Department of the Government of India, and his colleagues at Mohenjo Daro in the Larkhana District of Sind (Pakistan), and Harappa in the Montgomery District of the Punjab (Pakistan). In 1922 excavations brought to light the remains of a great civilization which flourished there in the past. As these places were situated in the area covered by the river Indus and its tributaries, the civilization came to be called the Indus Valley Civilization.

Extent of the Civilization

During the early stages of the excavation, it was thought that the civilization was confined to the Indus Valley. However, subsequent excavations showed that this civilization was wider in extent. Excavations carried out at Rupar and Bara in the East Punjab, Alamgirpur near Meerut in Uttar Pradesh, and Rangpur and Lothal in Saurashtra showed that this civilization had spread over various parts of northern and central India. Hence, some scholars prefer to call this civilization Proto-Indian Civilization instead of Indus Valley Civilization. As the remains found in all these places are very much similar to those of Harappa, the Indus Valley Civilization is also known as the 'Harappan Culture.' Commenting on the discovery of the Indus Valley Civilization, Sir John Marshall said: "India must henceforth be recognized as one of the most important areas where the civilizing processes were initiated and developed."

Period of the Civilization

It is impossible to precisely fix the date or period of this civilization as the Indus script has not so far been deciphered. Some remains of the Indus Valley Civilization like seals, pottery, etc. have been found in certain layers of Sumerian and Babylonian excavations. It is estimated that these seals and pottery belong to a period ranging from 3250 to 2750 B. C. It is thus generally believed that the civilization is about five thousand years old.

Authorship of the Civilization

There are different views about the race of the authors of the Indus Valley Civilization. Some scholars hold the view that the authors of the civilization belonged to the Aryan race. This view is not generally accepted. The difference between the Aryan and Indus Valley Cultures is too obvious to be ignored. The Aryans were mainly a rural people while the culture of the Indus Valley was primarily urban in character. The horse, the cow, and the use of iron were three main elements of the Aryan civilization. But these were not prominent in the Indus Valley Civilization. Iron, in fact, was not known to the Indus people. The cow was probably known to them, but it was not important. The horse did not constitute an important basis of their economic life. Hence, it may be safely assumed that the Indus people did not belong to the Aryan race.

Some scholars think that the Indus people belonged to the Dravidian race which inhabited the whole of India including Sind, Baluchistan, and the Punjab at that time. This Dravidian authorship of the Indus Culture is supported by most of the scholars.

Main Features of the Indus Valley Civilization

The relics collected from Mohenjo Daro and other sites include various kinds of pottery works, toys, dolls and whistles, ornaments made of gold, silver, and ivory, weights and measures, bullock carts, chairs, tables, large buildings, metalled roads, wells and tanks, and seals with a pictographic alphabet. The other important remains from the place are stone images in *yogic* pose, a dancing girl in bronze, and numerous clay figures of men, women, and animals. These remains give us an idea about the main features of the civilization.

Urban Culture: The Indus Valley Culture was primarily an urban culture. Mohenjo Daro had all the characteristics possessed by various cities and towns belonging to the Indus Valley Civilization. The city of Mohenjo Daro was well-planned. All the roads and streets were straight running from north to south or from east to west and cutting each other at right angles. The width of the roads varied from 4 metres to 10 metres. The streets were about 3 metres to 4 metres wide. The roads and streets were built in such a manner that they were automatically cleaned by the winds. Below the roads ran an underground drainage system which drained out dirty water from every house. This drainage system which has been described as the "crowning glory of Mohenjo Daro."

There were houses on both sides of the roads. The houses were built of burnt bricks. The houses varied from the smallest ones of two rooms to large ones of two or three storeys. In building houses, attention was paid to proper ventilation for fresh air, light, neatness.

and comfort for the dweller. The houses were well furnished. Most of the house had wells, drains, and bath rooms.

In addition to the numerous dwelling houses, there were a few spacious buildings. Some of them had large pillared halls. These buildings were either palaces, community halls, or municipal buildings. In Harappa these large buildings were most probably used as store houses.

In addition to the private bathrooms in houses, there were public baths in Mohenjo Daro. One such bath excavated at Mohenjo Daro is called the "Great Bath." It consists of a large open quadrangle with galleries and rooms on all sides. In the centre of the quadrangle there is a large swimming pool about 12 metres long and 7 metres wide and 2½ metres deep. It has a flight of steps at either end and is fed by a well situated in one of the adjoining rooms. The solidity of the construction is amply borne out by the fact that it has successfully withstood the ravages of five thousand years.

The city life was well developed and well organised. The citizens were provided with all the civic amenities. The average citizen enjoyed a greater measure of personal liberty and comforts of civilized life than his contemporaries elsewhere. The municipal administretion seems to have been organized on efficient lines.

Social Life: The Indus people had a highly developed social life. The people led a simple life. The majority of people belonged to the high or middle classes. The society was not divided into castes. The relics show that the society was democratically organized.

The food of the Indus people appears to have been quite simple. Wheat and barley, bread, milk, and milk products were commonly used. Rice also formed a part of their diet. Fruits and vegetables, fish, and meat were also used by them.

Both men and women were fond of ornaments. Ornaments like necklaces, armlets, finger-rings, and bangles were used by both men and women. Only women used to put on girdles, nose-studs, ear-studs, and anklets. The rich people wore ornaments made of gold, silver, ivory or semi-precious stones. The ornaments of the poor were made of shells, bones, copper, bronze, and terracotta (baked earth). The people generally wore cotton clothes. Woollen and silk clothes were also used occasionally.

Recreations and Amusements: The Indus people engaged themselves in such amusements as dancing and singing. Dicing was a popular game and marble dices were discovered. They also played a game which resembled modern chess. Chariot-racing, gambling, etc. were other amusements.

Economic Life: The main occupation of the people was agriculture. They cultivated rice, wheat, barley, etc. The people were interested in cattle-rearing also. They domesticated the cow, bullock, sheep, goat, elephant, camel, etc.

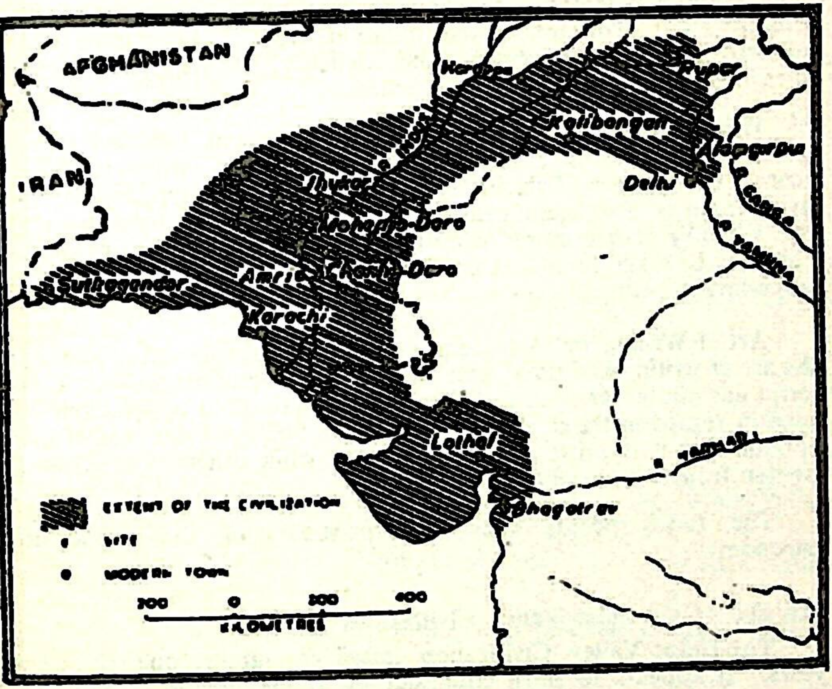
Besides agriculture and cattle rearing, the people engaged themselves in various kinds of industries such as weaving and spinning. The use of metals except iron was known to the Indus people. There were professional copper smiths who made copper utensils, and gold smiths who made ornaments. There were carpenters, ivory cutters, stone cutters, fishermen, etc. The people were very proficient in the art of pottery making. The Indus people not only made coloured pots, but also produced some fine specimens of glazed pottery.

Mohenjo Daro was a great centre of trade and commerce. The people not only traded with other parts of India, but also with distant countries of West Asia. The Indus traders carried on trade with Mesopotamia (Sumer and Babylon) both by land and sea routes. They carried jewellery and pottery to West Asia and brought back tin, copper, and precious stones.

Religious Life: From the idols, images, and pictures on the coins unearthed from Mohenjo Daro it can be understood that the Indus people had a fairly advanced type of religious faith. The worship of the Divine Mother seems to have been widely prevalent and many statues and figurines of the Mother Goddess have been discovered. Perhaps, the later *Sakti* cult developed out of this worship of the Mother Goddess.

Along with this goddess, the people also worshipped a male god. The male god, with three faces in *yogic* pose surrounded by four animals pictured on a seal has been identified as the proto-type of '*Lord Siva*' or '*Pasupathi*' of the Vedic days.

In addition to the worship of *Sakti* and *Siva*, the worship of animals and trees was also prevalent. The most common animals of worship were the bull, the tiger, the goat, the rhinoceros, the crocodile, and the snake. We are not sure whether these animals were worshipped as deities, or as vehicles of gods and goddesses. The pigeon was the only bird worshipped by them. The Indus people worshipped the pipal tree. The Indus people had faith in charms and amulets and they were afraid of demons.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KILOMETRES

Extent of the Indus Valley Civilization

From the above description of the religion of the Indus people it is clear that modern Hinduism owes a great deal to this religion. Many forms of worship among the Hindus of today such as tree worship, animal worship, and idol worship existed in the Indus Valley religion. Many Hindu gods and goddesses of today took shape in Mohenjo Daro. The god *Siva* and the goddess *Sakti* were worshipped by the Indus people. Sir John Marshall, on this basis, described the Indus religion as the 'lineal progenitor of modern Hinduism.'

Arts and Crafts: The Indus people were excellent artists and their aesthetic sense is indicated by the beautiful figures carved by their artists on seals. The short-horned bull is realistically portrayed on the seals. Specimens of Indus art may be found in figurines and other small objects also. The majority of human figures are female. Animal figures are found in large numbers in pottery. A noteworthy object is a beautiful bronze figure of a dancing girl. The stone images found at Harappa show a high degree of development of the sculptor's art. The stone statues found at Mohenjo Daro have been admired for their refinement and delicacy. Tools, vessals, etc. unearthed were quite plain and practical.

Weapons of War: Weapons of war unearthed included axes, spears, daggers, maces, and slings. The absence of swords is significant. The absence of shields, helmets, or any other type of defensive armour is also significant. These weapons were used by the Indus Valley people more for purposes of hunting than for fighting. This may be taken to mean that the Indus people were essentially a peace-loving people.

Art of Writing and Astronomy: The Indus people had developed the art of writing and used some sort of a pictographic script. This script has not so far been deciphered Scholars hold opposite views even in regard to the direction of writing. Some scholars are of the opinion that it is written from right to left while others say that it is written from left to right.

The Indus people knew the rudiments of the science of astronomy.

The End of the Indus Valley Civilization

The Indus Valley Civilization lasted for about one thousand years. It appears to have collapsed by about 2000 B. C. with the advent of the Aryans to India. The reasons of its collapse are not known. The cities might have been destroyed by floods or there might have been some terrible disease which killed the people. It is also possible that the cities of the Indus Valley were attacked by the Aryans and destroyed by them.

QUESTIONS

Essay Type

1. Give a brief account of the salient features of the Indus Valley Civilization.
2. What was the religion of the Indus Valley people? Why it is described as the 'lineal progenitor of modern Hinduism'?

Short-answer Type

1. How did the Indus Valley civilization come to light?
2. Where are Mohenjo Daro and Harappa situated?

3. What was the extent of the area in which the Indus Valley Civilization flourished?

4. How do you ascertain the approximate date of the Indus Valley Civilization?

5. What do you know about the authorship of the Indus Valley Civilization?

6. How did the Indus Valley people plan their cities?

7. What was the purpose of the large buildings discovered in Mohenjo Daro and Harappa?

8. What light does the Great Bath throw on the architecture of the Indus Valley?

9. What are the main features of the drainage system of the Indus Valley?

10. What do you know of the dress and ornaments of the Indus Valley people?

11. What do you know of the food habits of the Indus Valley people?

12. What do you know of the amusements of the Indus Valley people?

13. What is the significance of the seals discovered from various sites of the Indus Valley?

14. What evidence do we have to show that the Indus Valley people had trade relations with Mesopotamia?

15. What evidence has been found to suggest that the Indus Valley people worshipped Siva?

Objective Type

A. *Name the following:*

(a) The most important sites of the Indus Valley Civilization.

B. *Match the following:*

1. Mohenjo Daro	Saurashtra
2. Harappa	Sind
3. Rangpur and Lothal	The Punjab

CHAPTER IV

The Dravidians and their Culture

The Dravidians are the earliest known inhabitants of India. They are distinguished physically by their long heads, broad noses and dark complexion, and are usually of short stature.

Origin of the Dravidians

The origin of the Dravidians is a matter of dispute among scholars. We are unable to say precisely whether the Dravidians were descended from the men of the Metal Age in the Deccan or they were immigrants in India. There is no satisfactory evidence to show how or whence they came to this country, if they were immigrants.

Some scholars think that the Dravidians were directly descended from the primitive inhabitants of India. Some other scholars are of the view that they were immigrants in India and that they came to India from the south through the submerged Indo-African continent. Some scholars hold the view that they entered the country through the north-western passes in the Himalayas. In proof of this theory they point to the existence of a Dravidian tribe in Baluchistan speaking a language called Brahmi which is closely similar to Tamil. But it has been pointed out that this island of Dravidian speech in distant Baluchistan may represent the remnant of an outflow of Dravidians from India to Baluchistan. There is yet another view that they were of Mongoloid origin and that they came to South India by sea. Again, it has been pointed out that they, like the Celts and Cymri in Ireland, were the earliest band of Aryan immigrants in India. The generally accepted view is that the Dravidians were a Mediterranean race who entered India between 5000 B. C. and 3000 B. C. through the north-western passes. Whatever may be the origin of the Dravidians, they were the most important of the non-Aryan people who contributed to the cultural life of India.

Culture of the Dravidians

The Dravidians, when history took notice of them, were one of the most civilized peoples in existence. Their polity, economy, society and religion bore the marks of civilization.

Polity : The institution of kingship prevailed among the Dravidians from very ancient times; the monarch was regarded as the shepherd of the people.

Economy: Agriculture was the main occupation of the people. The Dravidians were the earliest people to build dams for irrigation purpose. There was good progress in industrial arts also. They were skilled in casting iron, and making fine ornaments of gold, silver, pearls and precious stones. They carried on an extensive trade, both inland and foreign. They conducted foreign trade in their own vessels and carried the Indian teakwood, rice, muslin, and peacocks to far off Persia, Mesopotamia and Asia Minor. They were very adventurous and colonised many islands and unknown regions in early times.

Society: The Dravidian society was partly organised on matriarchal lines. In this respect they differed from the Aryans. They were a merry people and had a number of amusements like dancing, singing, hunting, wrestling. sword-play, etc.

Religion: The religious ideas of the ancient Dravidians were rather crude and primitive. They worshipped some natural phenomena; the *linga* (Phallus), the serpants and various demons. They offered sacrifices to their gods and even human sacrifice formed a part of their worship. Later, the Dravidians came under the influence of the Aryans, and blood sacrifices and demon worship were given up. At first, they followed the practice of burying their dead. Later, under the influence of the Aryans, they started the practice of cremating the dead.

QUESTIONS

Essay Type

1. Give an account of the Dravidian Civilization.

Short-answer Type

1. How is the physical appearance of the Dravidians?
2. What do you know about the origin of the Dravidians?
3. What do you understand from the similarity between Tamil language and the Brahmi language in Baluchistan?
4. What is the generally accepted theory regarding the origin of Dravidians?
5. What do you know of the economic condition of Dravidians?
6. Describe the main features of the Dravidian religion.

CHAPTER V

The Aryans

Coming of the Aryans

Many many years after the Dravidians had developed a settled form of life in India, a sturdy race of people, in wave after wave of migration, entered the country through the north-west. These were the Aryans. In physical appearance, these new-comers presented a striking contrast to the dark- skinned and short-statured Dravidians. They were of high stature and powerful build, fair complexioned, and aquiline-nosed.

The Aryans are sometimes spoken of as 'Indo-Aryans, to distinguish them from others of the same race who lived in other countries. Other members of this great human family of Indo-Europeans are the Persians, the Greeks, the Romans, the Germans, the French, and the English.

Original Home of the Aryans

From a comparative study of the languages spoken by the Indo-Aryans, the Greeks, the Romans, the Germans, the French, and the English, philologists have concluded that the fore-fathers of these people must have lived together in some compact area from whence they migrated to different places. Where was that compact area the original home of the Indo-European family?

There is no unanimity of opinion among scholars regarding the question of the original home of the Aryans. Prof. Max Mueller, the great German scholar, expressed the view that Central Asia was the original home of the Aryans. Some scholars located the homeland of the Aryans in the steppes of South Russia. Balagangadhar Tilak, the noted Indian scholar, tried to show that the Aryans started their journey to India from the Artic regions. A. C. Das, another Indian scholar, pointed out that *Sapta Sindhu* which included the Valley of Kashmir on the north and Gandhara on the west was the cradle of the Aryans. Some European scholars thought that the original home of Aryans should be sought in areas now represented by Austria-Hungary, and Bohemia in South-East Europe.

The multiplicity of views on the question has rendered it difficult to say with certainty as to where was the original home of the Aryans. However, it has to be noted that the view which is generally accepted is that the original home of the Aryans was in South-East Europe. When the ancestors of the different branches of the Aryans lived together, they were called 'Wiros'.

Aryan Migrations

Wherever might have been the original home of the Aryans, it is certain that tribe after tribe emigrated from that land. One branch of the primitive Aryans moved westward and, mixing with the people whom they found occupying the West, became the forefathers of the English, the French and the Germans. Another branch marched eastward and finally found its way to India. Before the Aryans came to India, they filled large tracts of Asia Minor. Inscriptions discovered at Boghaz-Koi in Cappadocia indicate that at one time the Aryans stayed in that country. These wandering Aryans colonised Bactria also. For several centuries the vast Iranian plateau was occupied by the Aryans. But, gradually, religious differences grew up among them One section worshipped the powers of nature under the names of *Mitra*, *Varuna*, *Soma*. *Indra*, and so on. These came to be known as *Devas*. Others evolved a loftier conception of the universe being controlled by one supreme being whom they called Asura-Mazda. Hence, they were called *Asuras*. The *Devas* and the *Asuras* fought many battles. Eventually, the *Devas* were defeated and possibly ejected from Iran. The defeated Aryans sougut refuge in the north-east of Iran. From there they came in to the Punjab.

This vast process of migration colonization and settlement took place in the course of several centuries. It is not an easy task to fix the dates for any of these events. Critical opinion seems to favour *circa* 2400—1500 B. C. as the period when the Aryans came down to the Punjab.

Settlement and Expansion of the Aryans

The Aryans who came to India first settled in the Punjab. The land they settled down was also called *'Sapta Sindhu'* which means the land of seven rivers. These rivers are the Indus, the Jhelum, the Chenab, the Ravi, the Beas, the Sutlej and the Saraswathi. The Aryans developed their early civilization during their life in the Punjab. They gave the new name of *Brahmavarta* to the region of Sapta Sindhu.

From the Punjab, the Aryans moved in a south-eastern direction and pushed along the Ganges and the Yamuna. Gradually, they occupied the region now represented by the States of Uttar Pradesh. Bihar, Orissa and Bengal;and other parts of North India. They called it *Aryavarta*, which means the land of the Aryans.

Inter-tribal and Inter-racial Wars

The Aryans, during the course of their occupation of the Punjab, were divided into different tribes and these tribes fought among themselves. The *Rig Veda* mentions the fight of Sudas, the king of the Bharata tribe, against a confederacy of the kings of ten other tribes. This is known as the Battle of the Ten Kings. King Sudas won a decisive victory in this battle. The victory gave pre-eminence to the Bharatas in the Punjab. During this period, the Aryan tribes had to fight against the Dravidians also whom they called *Dasas* or *Dasyus*. Even though the Aryans defeated the Dravidians, they did not completely destroy the vanquished. A good section of the Dravidians migrated to the South. Those who remained back were either enslaved or killed. Thus, the whole of northern India came under the control of the Aryans.

The Aryan Literature

The Aryans, during the course of their life in the Punjab and expansion over northern India, produced some of the finest literary works of all times. The Aryan literature, as they are called, consists of the *Vedas*, the *Puranas*, and the *Ithihasas* (epics). The four *Vedas*, viz., the *Rig*, *Yajur*, *Sama*, and *Atharva Vedas*, the *Brahmanas*, the *Upanishads*, the *Sutras*, and the *Dharmasastras* constitute the Vedic literature. The Aryans had eighteen *puranas*. The *Ramayana* and the *Mahabharata* are the two great epics of the Aryans.

The Rig Veda: The *Rig Veda* is the oldest and the most important book of the Aryans and it is one of the earliest literary works of mankind. It has ten *mandalas* or chapters arranged according to subject matter and it has 1017 '*Suktas*' or hymns consisting of 10,500 *mantras*. Their hymns contain the body of religious literature current among the Aryans. These are also prayers addressed to various gods imploring them to send material benefits to the people. It is believed that the hymns of the *Rig Veda* were composed between 1500 B. C and 1000 B. C.

The Later Vedas: The *Yajur*, *Sama* and *Atharva Vedas*, the *Sutras* and the *Dharmasastras* and the *Upanishads* constitute the later Vedic literature. The *Yajur Veda* is a collection of hymns meant for *Yanjas* or sacrifices and it explains the rituals to be followed in the sacrifices. The *Sama Veda* contains 1549 hymns that were meant to be sung by a special class of priests. So, it tells us a good deal about the music of the ancient Aryans. The *Atharva Veda* contains 6000 hymns. The hymns deal mainly with spells and charms to control demons and spirits. Some of its hymns, however, are in praise of God. These later *Vedas* belong to the period 1000-800 B. C.

The *Brahmanas* contain exhaustive notes on Vedic hymns in simple prose. The common people could not understand the difficult hymns of the *Vedas*. So, the *Brahmanas* were written in order to explain the hymns of the *Vedas*. They contain instruction to priests regarding how to chant a hymn correctly and how to pronounce a *mantra* properly. The *Brahmanas* contain learned disquisitions on such great themes as life and death, and matter and spirit. These portions of the *Brahmanas* were called *Aranyakas*, as they were the thoughts of the great seers of the past elaborated in the solemn loneliness of the forests. The concluding parts of the *Brahmanas* are called *Upanishads*. They are the fountain-head of Indian philosophy. They explain the relation between *Prakriti* (matter), *Atman* (soul) and *Brahma* (God). The *Upanishads* reject the efficacy of the ritualism involved in the performance of sacrifices. They are in fact opposed to the performance of sacrifices and say that the knowledge of self and the practice of virtue lead to salvation. The *Brahmanas* may be assigned to the period 800—600 B. C.

The later Vedic liteaature also included the *Sutras* which contain rules relating to vedic ritual and customary law. The three great *Sutras* are the *Srauta Sutra*, the *Grihya Sutra* and th *Dharma Sutra*.

The *Dharmasastras* are commentaries on *Dharma Sutras* explaining religious and civil duties. The important *Dharmasastras* are those ascribed to Manu, Vishnu, Yajnavalkya and Narada.

The Puranas: The *Puranas*, as is clear from the word *Purana*, are the old historical works of the Aryans. They are eighteen in number. They contain descriptions of the origin of the world, brave deeds of gods and historical and mythological events of ancient times. They are not historical works in the strict sense of the term. However, they furnish a lot of important information helpful to the historian in his task of reconstructing the history of ancient India.

The *Bhagwat Purana* and *Vishnu Purana* are the most important among the eighteen *Puranas*. The *Bhagwat Purana* deals with the story of Lord Krishna.

The Epics: The word 'epic' means a very long poem describing the achievements of one or more heroes. The *Ramayana* and the *Mahabharata* are the two great epics of India. The author of *Ramayana* was Valmiki, a great sage and seer. In its present form, the *Ramayana* consists of about 24,000 *slokas* divided into seven books. Probably, the seventh book was a later addition. This epic gives us the story of the life and wanderings of Rama, the king of Kosala, and his conflict with Ravana, the king Lanka. The *Mahabharata* is reputed to be the work of Vyasa. In its present form, the *Mahabharata* consists of over 1,00,000 *slokas*. The original story as recited by Vyasa consisted of only 8,800 *slokas*. Evidently, great additions have been made from time to time by different authors. Of these, the most important is the philosophical poem known as the *Bhagavad Gita*. Divided into eighteen *Parvams* or books, the *Mahabharata* describes the war between Duryodhana, the leader of the Kurus, and Yudhistira, the chief of the Pandavas. The *Mahabharata* is more ancient though it deals with a later epoch than the *Ramayana*. In the form in which it has developed, the *Mahabharata* is not an epic at all, but an encyclopaedia of moral teaching.

Influence of the Aryan Literature on Indian Society

The Aryan literature has exercised a tremendous influence on Indian society through the ages. It acts as a unifiying force that binds together the majority of Indians into one people. The heroes and heroines of the *Ramayana* and the *Mahabharata* are household names all over India and have always inspired young and old alike. Sanskrit, the language of the Aryan literature, is still held in high esteem both in northern and southern India. Most of the North Indian languages and dialects are derived from Sanskrit.

The Aryan Civilization—the Rig Vedic Period

The hymns of the *Rig Veda* give us a good deal of information about the social, political, economic and religious condition of the Aryans during the period when the *Rig Veda* was composed. From the names of rivers and mountains mentioned in the *Rig Veda*, we may infer that the Aryans during this period had colonised the Punjab.

Social Condition: The *Kul* or the family was the primary unit of the Aryan society. It was organised on patriarchal lines. The father or the eldest male member was the head of the family. He was called *Grihyapati*. He had full authority over all the members of the family. All the members of a family obeyed the *Grihyapati* and, thus, lived in complete co-operation. A group of families formed a clan and several such clans together constituted a tribe. The Rig Vedic society consisted of a number of tribes.

Women enjoyed a very respectable position in society during the Rig Vedic period. The wife was given a place of honour in the house, and took part in every religious ceremony. Women were given education and we find the names of great women scholars like Visvavara and Lopamudra mentioned in the *Vedas*. Marriage was considered a sacred ritual and no divorce was permitted. The Aryans generally followed the principle of monogamy, i. e., the practice of having only one wife. But polygamy or the practice of having more than one wife was prevalent among the princely class. Child marriage was unknown, and women enjoyed freedom of choice in marriage. Widow remarriage was permitted. The standard of morality was fairly high.

In the *Rig Veda* we find no mention of the complex caste system of the later days There was, however, a distinction between the Aryans and non-Aryans whom the Aryans called *Dasyus*.

The food of the Aryans was very simple. They ate wheat and barley, rice, milk, butter, honey, fruits, and vegetables. Probably. they also ate the meat of sheep and goats. *Soma* and *Sura* were two favourite drinks of the period. The dress of the Aryans was also simple. They used cotton, woollen and silk clothes. Both men and women wore ornaments such as necklaces, ear-rings, bracelets, and anklets. They were also fond of garlands.

The Aryans had attached great importance to education. The students lived with their teacher in his house known as *Guru Ashram* and respected the teacher as their spiritual father.

The amusements of the Rig Vedic Aryans included horse and chariot racing, hunting, dicing, and gambling.

Political: The *kul* or the family was the primary unit of the political organization also. The head of the family was known as *Grihyapati*. Several families joined together to form a *gram* or village which was under a *Gramani* or village headman. A group of villages bound together was called a *Vis* or a clan and its head was called *Vispati*. Several clans grouped together to form a *jana* or a tribe and the *Rajan* or the king was the head of the tribe. The Rig Vedic Aryans were divided into several tribes. The Bharata, the Matsya, the Anu, the Druhyu, the Turuva, the Yadu and the Puru were the more important among these tribes mentioned in the Rig Veda.

Kingship among the Rig Vedic Aryans was normally hereditary. However, occasionally kings were elected also. The people would elect a monarch from among the members of the royal family or nobility.

The *Rajan* was the high priest, the chief judge and the supreme military leader of the tribe. The *Rajan* offered sacrifices for the people and adjudicated their disputes and offered protection to the people. In the discharge of his responsibilities, the *Rajan* was assisted by officers like the *Purohita* or the priest, the *Gramani* or the village headman and *Senani* or the commander-in-chief. The foremost among the officers of the king was the *Purohita*. He was the preceptor, guide and friend of the *Rajan*. The *Purohita* was the chief domestic priest as well as the adviser of the *Rajan* in all religious matters. He exercised influence in political matters also and accompanied the king in the battle-field. Viswamitra and Vasishta were such *Purohitas* in the Rig Vedic period.

The *Rajan* had vast powers, but he was not an absolute monarch. The power of the *Rajan* was limited by the existence of popular assemblies, the *Sabha* and the *Samiti*. The Rig Vedic *Sabha* was, probably, a council of elders, that is, the most prominent members of the tribe, and the *Samiti*, an assembly of the representatives of the people. The *Rajan* consulted the *Sabha* whenever he had to take important decisions concerning the tribe as a whole. These popular assemblies exercised control over the king and did not allow him to become an autocrat. These bodies expressed the will of the people on all important matters including the election of the *Rajan*.

Economic Condition: The Rig Vedic civilization was essentially a rural civilization. The people lived in village communities. Agriculture was the main occupation of the people. They cultivated barley, wheat, rice, cotton, and oil-seeds. Minor irrigation works were undertaken. Land was ploughed with oxen. The Aryans were especially a pastoral people. The rearing of cattle and other animals was one of their important occupations. Their wealth was reckoned in terms of the cows, horses, goats, and sheep they possessed.

Besides agriculture and cattle-rearing, the Aryans followed many other professions also. Many industries and handicrafts were practised. Among these were textile manufacture, woodwork, dyeing and smithery. The Rig Vedic Aryans engaged themselves in trade and commerce also. Trade was conducted by barter. Cows were regarded as a medium of exchange. In course of time, pieces of gold and silver were used and this marked the beginning of a system of coinage.

The Rig Vedic Religion: The religion of the Rig Vedic Aryans was a kind of nature worship. The various powers of nature such as the sun, sky, rain, air, and fire were worshipped as gods, in the names of *Surya*, *Varuna*, *Indra*, *Vayu* and *Agni* respectively. *Prithvi* (mother earth) and *Rudra* (the god of storm and lightning) were the other important gods. There were more gods and goddesses thirty-three in all, during the Rig Vedic period.

The religion was ritualistic. Prayers, chantings and sacrifices formed an important part of the religious life of the Aryans. There is no reference to temples or idol worship, and the rituals were simple. There was no human sacrifice. Milk, grain, ghee, flesh and *soma* were the main offerings.

Although there is reference to a large number of gods, the religion of the Vedic Aryans cannot be considered as polytheism. There is evidence to show that they believed in one supreme Being controlling the whole universe. Some of the Rig Vedic hymns proclaim the idea of one Creator, and called him by various names such as *Ishwar*, *Paramatma*, *Brahma*, *Vishnu*, etc.

The Aryan Civilization—Later Vedic and Epic Periods

During the period of the later Vedas and the epics, important changes had taken place in the political, social and economic conditions of the Aryans.

Political Condition: By the time of the composition of the later Vedic texts and the epics, the Aryan power had expanded over the whole northern India. With the expansion of the Aryan power, the old tribal polity gave way to large territorial states. The Kaurava kingdom of Hasthinapura, the Pandava kingdom of Indraprastha, the Ikshwaku kingdom of Kosala and the Brihadratha kingdom of Magadha were the most powerful among these new states. Attempts were made by some of these kingdoms to expand at the expense of smaller kingdoms. Some ambitious kings, after conquering vast territories, performed the *Aswameda yaga* or the horse-sacrifice and assumed the title of *Samrat*, meaning emperor or king of kings.

The powers of kings increased and monarchy became hereditary. With the growth of the power of the king, the *Sabha* and the *Samiti* began to lose their hold on the king and declined in importance. The *Samiti* met only occasionally and the *Sabha* dwindled into a smaller body with merely judicial functions. However, there were good kings who respected the opinion of all the people. And there were instances of the deposition by people of monarchs who ruled autocratically and injured the people.

Social Condition: In the *Rig Veda* we find no trace of rigidity or restrictions associated with the caste. However, in the later Vedic period we find a more rigid organization of society on the basis of the caste system. The society came to be clearly divided into four castes, viz., the *Brahmins*, the *Kshatriyas*, the *Vaisyas* and the *Sudras*. The caste system had secured a firm foot-hold in society when the epics were composed. There was a priest at every royal court. In the *Mahabharata* his advice is not much cared for, but in the *Ramayana* his influence is supreme. The *Brahmins* and *Kshatriyas* enjoyed several privileges and their superior status was recognized. The *Vaisyas* controlled the economic life of the people. The social status of the *Sudras* underwent a great change in course of time. Some of them took to agriculture and improved their social status while others took to menial professions and came to be regarded as untouchables by the higher castes.

During the period of the later *Vedas* and epics, there was a decline in the status of women. Polygamy became common among the upper classes. In some localities, *Sati*, i. e., the practice of widows dying in the funeral pyre of their husbands, was in vogue.

Economic Condition: Agriculture became more systematized and improved and better methods of cultiuation were evclved and practised. Besides agriculture, new occupations and trades were also developed. There were barbers, astrologers, weavers, jewellers, dyers, butchers and such other professional classes. Metals were used increasingly. Iron and silver were known. Houses were made of wood. Women practised such arts and crafts as embroidery and basket making. Trade and commerce had developed and many merchant guilds existed. City life had developed and various cities are mentioned in the later Vedic texts. The old barter system had given place to coinage. The *Nishka* was the coin.

Religious Condition: During this period the emphasis on nature-worship and simplicity that characterised the Rig Vedic religion received a set-back. Religion now became more ritualistic and superstitious. Emphasis was placed more on the strict and accurate performance of the *yanjas* than on the chanting of Vedic hymns. The rituals became complicated. Simple non-violent sacrifices had given place to a system of animal sacrifices. Sacrifices had increased in number and variety and certain sacrifices required as many as sixteen priests. The performance of *yanjas* became costly. It became impossible for an ordinary man to remain a true follower of religion.

Most of the essential elements of Hinduism, as we see it today took shape during this period. Vedic gods were superseded by *Brahma*, *Vishnu* and *Siva*. Rama and Krishna came to be worshipped as *avatars* or incarnations of *Vishnu*. The age also saw the incorporation of many non-Aryan practices and gods into the fold of the Aryan religion paving the way for the emergence of modern Hinduism.

QUESTIONS

Essay Type

1. What do you understand by Vedic literature? Explain the influence of this literature on Indian society through the ages.
2. Who were the Aryans? Describe their culture in the Rig Vedic period.
3. What light do the *Vedas* throw on the social and political life of the Aryans?
4. Compare and contrast the Indus Valley Civilization and the Aryan Civilization. Which of the two was more advanced?

Short-answer Type

1. Who were the Indo-Aryans? How were they different from the Dravidians in physical appearance?
2. From where did the Aryans come to India?
3. Trace the course of the migrations of the Aryans from their original home.
4. Name the four *Vedas* and write a short note about each of them giving their main characteristics.
5. Why are the *Upanishads* called the fountain-head of Indian Philosophy?
6. How are the *Puranas* important for the history of ancient India?
7. Which are the two great epics of India? Briefly point out their historical importance?
8. What were the main functions of the *Rajan* during the Rig Vedic period?
9. What were the *Sabha* and the *Samiti*? What were their functions in the political organization of the Rig Vedic period?
10. What do you know of the status of women in the Rig Vedic period?
11. Briefly describe the economic condition of Rig Vedic Aryans.
12. Point out the main features of the religion of the Aryans in the Rig Vedic period.
13. Point out the major changes in the political set up of Aryans during the Later Vedic period.
14. State the reasons for the increasing importance of the Brahmins during the Later Vedic period.

Objective Type

A. *Name the following:*
   - (a) The four *Vedas* of the Aryans.
   - (b) The two epics of ancient India.
   - (c) The author of *Ramayana*.
   - (d) The author of the *Mahabharata*.
   - (e) Two important *Puranas*.
   - (f) The four castes in Hindu society.

B. *Match the following:*

A	B
1. Aryans	Nature worship
2. Rig Vedic religion	Hasthinapura
3. Kauravas	Boghas-koi

CHAPTER VI

Rise of New Religions Jainism and Buddhism

Religious Ferment in the Sixth Century B. C.

The sixth century B. C. was an age of universal religious unrest. H. G. Wells writes: "The sixth century B. C. was one of the most remarkable in all history. Everywhere men's minds were displaying a new boldness. Everywhere they were waking up out of the traditions of kingships and priests and blood sacrifices and asking the most penetrating questions. It is as if the race had reached a stage of adolescence after a childhood of two thousand years". The period saw religious awakening in several countries of the ancient world such as Persia, China, and India. In India this spititual awakening produced far-reaching results. It led to the rise of two new religions, Jainism and Buddhism.

Causes of the Rise of New Religions

Decay of the Vedic Religion: The most important cause of the rise of new religions in India in the sixth century B. C. was the decay of the old Vedic religion. The simple religion of the Rig Vedic period, by the sixth century B. C., had become complicated and degenerated into a mechanical system.

The Vedic religion, in the first place, had become essentially ritualistic. It attached greater importance to sacrfiices and ceremonies than to real piety. The performance of the sacrifices became expensive, and poor people could not afford it. As a result, religion became almost a monopoly of the rich.

The religion came to be dominated by Brahmins. The Brahmins rose to a position of undue prominence as the performance of elaborate sacrifices necessitated the services of skilled Brahmins.

The religion became unintelligible to the common people as the prayers were said in Vedic Sanskrit which the common people did not undenstand in the sixth century B. C.

In short, the Aryan religion had become highly ritualistic, priest-ridden and unintelligible to the common man. The religion ceased to be a thing of the heart. It became nothing but a collection of meaningless formalities, ceremonies, and superstitions. Naturally, the people wanted a simple religion that was easy to practise.

The Rigidity of the Caste System: The rigidity of the caste system into which society had settled down by the sixth century B. C. was another cause of the rise of new religions. The higher castes, *Brahmins* and *Kshatriyas*. became very arrogant towards the *Vaisvas* and *Sudras* and looked upon them with contempt. The caste system denied to them opportunities for self-development. Naturally, the people desired for a new social order based on the principles of equality and justice. Jainism and Buddhism arose as an outcome of the revolt of the common people against the oppressions of the caste system.

Misery of the Common People: During the sixth century B. C. there were several wars and conquests. These caused considerable hardship and misery to the common people. The wise men of the age wanted to find a solution to the problem of human misery. Jainism and Buddhism were the outcome of the meditations of two of the great teachers of the age, Gautama Buddha and Vardhamana Mahavira, on the problem of human misery.

JAINISM

Jainism is the earliest of the two religions that arose as a protest against the degeneracy of the Vedic religion. According to the sacred books of the Jains, the originator of the religion was Rishabha, a traditional figure. He was the first of the twenty-four *Thirthankaras* (Saints) of the Jain religion. Parswanath, the twentythird *Thirthankara* who lived in the eighth century B. C. was a historical figure. Perhaps, it was he who established the original order of the Jain monks. The monks who belonged to the order of Parswanath had to take four great vows—not injure life, to be truthful, not to steal, and to possess no property. Vardhamana Mahavira was the last of the twenty-four *Thirthankaras* of the Jain church and the real founder of the Jain religion.

Career of Vardhamana Mahavira

Vardhamana Mahavira was born about 599 B. C. at Kundalagrama, a suburb of Vaisali (North Bihar). His father was Siddhartha, the chief of a *Kshatriya* clan called Jnatrikas and his mother was Trishala, a Lichchavi princess. He spent his early life as an ordinary prince. In due time, he married Yashoda and had a daughter. But married life had no charm for him and he spent his time in the company of *sanyasins*.

At the age of thirty, Vardhamana left his home, wife and daughter and became an ascetic. He wanted to find out the real meaning of life and roamed about twelve years in search of Truth. During this period he practised rigorous penance, tortured his body, and completely subdued his senses. At the age of forty-two, he attained supreme knowledge and came to be known as *Jina* (conqueror) and *Mahavira* (great hero). During the remaining thirty years of his life, he wandered through Magadha, Videha, and Anga, preaching his faith, and organising his order. He received a warm welcome wherever he went, as he was connected with the ruling dynasties of these kingdoms. Thousands of people became his followers. Mahavira died at Pava, near Rajagriha, in 527 B. C. at the age of seventy-two.

Teachings of Vardhamana Mahavira

Mahavira supported the teachings of the twenty-three *Thirthankaras* who preceded him and added his own thoughts to these teachings.

In the first place, Mahavira added a fifth vow to the four taught by Parswanath, viz., that of chastity.

Mahavira taught that the cause of birth, death, sorrow and suffering was *Karma* and salvation could be obtained by making one's *Karma* pure. *Karma* could be made pure by the observance of '*Triratna*,' that is, 'Right Faith' 'Right Knowledge' and 'Right Action'. Salvation could be obtained also by the practise of asceticism, self-torture and death by slow starvation.

Another important teaching of Mahavira was the doctrine of *Ahimsa* or non-violence. Mahavira believed in the extreme form of *Ahimsa* and held the view that pain or injury was felt as much by plants as by men and animals. He thought that it was the sacred duty of every body not to injure or kill birds, animals, plants, and other living beings

Mahavira also taught that there was no God and that, therefore, there was no need for worship and prayer. According to him, the recitation of the Vedic hymns and the performance of the *yagas* were also useless. However, he believed in life after death and the doctrine of the transmigration of souls.

Mahavira's aim in founding the religion was to show a way for the salvation for all people. He preached the democratic principle of equality of man and taught that asceticism could be practised by all and not merely by the people of the higher castes as in Hinduism. He had no faith in the caste system and advised his followers to live like brothers without any caste or class distinction.

The Jain religion became well-established in several places in North India such as Malwa, Kalinga, and Mathura and it spread to some places in South India in the 4th century B. C. But it never became a very popular religion as the rules of the religion were hard to follow.

In course of time, the Jain religion was split up into two branches, the *Digambaras* (sky-clad) and *Swetambaras* (white-clad). The *Digambaras* were the original orthodox followers of Mahavira. They refused to wear clothes, kept long fasts, and led as hard a life as it was possible for them to endure. The *Swetambaras* started wearing a white tunic. They also observed fasts, but did not lead a very hard life.

Decline of Jainism

After initial progress, the Jain religion failed to develop as a powerful religion in India. The division of Jainism into *Digambaras* and *Swetambaras* weakened the religion. The Jains, unlike the Buddhists, did not engage themselves in propagating their religion. After Mahavira's death the religion did not have a proper leader to guide it. The hostility of the Buddhist, Hindu, and Muslim religions also was an important factor that prevented the growth of the religion.

Jainism and Hinduism

There are many points of similarity between Jainism and Hinduism. Many important teachings such as the theories of *Karma*, *Moksha* and transmigration of the soul are common to both. In forms of worship also there is much that is common between the two religions.

However, these two religions differ on various matters. Jainism denies the existence of God, carries the doctrine of *Ahimsa* to extremes, and considers death by slow starvation as a means of attaining salvation. Unlike Hinduism, Jainism rejects the authority of the *Vedas* and the caste.

Legacy of Jainism

Although Jainism failed to develop as a popular religion, it never completely died out in India. The Jains flourished as a vigorous, although small, community in India. The religion developed an art and literature of its own The Jains produced valuable works in religion, grammar, political science, and other fields. It produced a number of scholars and saints who were well known for their piety and wisdom. These things have secured for the Jains a conspicuous place in the history of India.

BUDDHISM

Career of Gautama Buddha

Gautama Buddha was the founder of Buddhism. He was t son of Suddhodana, the chief of a *Kshatriya* clan of the Saky Suddhodana was the ruler of Kapilavastu in Nepalese Tarai.

Gautama, also known as Gautama Siddhartha, was born 567 B. C. at Lumbini near Kapilavastu. Suddhodana wanted son to grow up to be a great emperor. But Gautama appeared be a thoughtful boy and remained serious. Gautama being phi sophically-minded, his father tried to keep him engaged in vari earthly pleasures, and got him married at the age of nineteen t princess called Yashodara.

Although Suddhodana wanted to keep Gautama away from t miseries and sorrows of earthly existence, gradually the problems old age, disease, and death dawned upon the sensitive mind Gautama. According to Buddhist tradition, once he saw an man who had been forsaken by his relatives. Next, he saw a s man crying with pain and then he saw a dead man surrounded by weeping relatives. Gautama was deeply moved by these sights. also saw an ascetic who had renounced the world and was go from place to place in order to find out the cause of hu suffering. These four sights are called the "Four Great Signs" by Buddhists.

At the age of twenty-nine a son was born to Gautama wh he named Rahula. The birth of his son was the occasion Gautama to renounce the world in order to find out a solution the problem of human misery. One night he left his palace, w and the new born baby and went out into the wide world in qu of a solution to the problems of human sorrow and suffering. T event which took place in 537 B. C. is called the "Gr Renunciation".

After the "Great Renunciation" Gautama went to Brah teachers and studied philosophy. He wandered from place to pl but peace of mind did not come to him. Then he began to prac the hardest penances and tortured his body till he was reduced skin and skeleton in the hope of receiving enlightenment. Af about six years he came to realise that such hardships were of no and gave up fasting. He went to Gaya and sitting under a p tree, absorbed himself in deep meditation. He sat there for m days in meditation and finally, one night, the Supreme Truth daw upon him. Now he became the *Buddha* (Enlightened One) or *Tathagat* (Truthful One). At the site where the *Buddha* obta this enlightenment now stands a Buddhist temple known as *Mahabodhi* temple of Bodh-Gaya. After this enlightenment or attainment of supreme knowledge, the Buddha proceeded to Benaras and there he delivered his first sermon and obtained the first recruits to his faith. He went from place to place in the kingdom of Magadha, Kosala and Kasi and among Sakya and Lichchavi nobles. A large number of people became his followers. It is said that his father, son, and other relatives at Kapilavastu also became converts to the faith preached by him. After forty five years of teaching and preaching, the Buddha passed away in his eigtieth year in B. C. 487 at Kusinagara.

Teachings of the Buddha

The teachings of the Buddha begin with "Four Great Truths". They are: (1) all earthly life is full of suffering and sorrow; (2) the cause of suffering and sorrow is desire to gratify senses, desire for personal immortality, and the desire of prosperity; (3) the pain of sorrow and suffering can be removed by overcoming desires: (4) man can overcome desires by following what the Buddha called the 'Noble Eight-fold Path'. The 'Noble Eight-fold Path' of the Buddha consists of Right Belief, Right Aim, Right Speach, Right Action, Right Living, Right Effort, Right Attention, and Right Meditation. . The Buddha taught that a man who leads a life according to the noble eight-fold path, whether he is a *Brahmin* or a *Sudra*, can attain salvation, that is, freedom from the cycle of birth, death, and rebirth. The Buddha called this state *Nirvana*. The eight-fold path of the Buddha, the Aryan Path as he called it, was a middle path lying midway between sensuality and asceticism.

Ahimsa or non-violence was another important teaching of Gautama. He taught that no one should kill or injure any living being. He did not want anyone to injure even the feelings of others. He condemned bloody sacrifices and advised his followers to avoid eating meat.

The Buddha rejected the caste system. He also rejected Vedic ceremonials. Recitation of Vedic hymns and the performance of sacrifices had no utility. On the other hand, he insisted on his followers leading a life of moral purity. According to the Buddha also '*Karma*' determines man's destiny. In order to attain salvation one must purify his *Karma* by leading a pure life.

The Buddha preached his religion without reference to God and heaven. The Buddha remained silent about these as he was concerned only with the means of attaining *Nirvana*. He held that the whole universe was controlled by a universal law which he called *Dharma*. On the basis of this view held by the Buddha, we cannot say that he denied the existence of God. But for all practical purposes he ignored the idea of God.

According to the Buddha man had no soul, but he believed i life after death, and in the doctrine of the transmigration of sou The paradox of transmigration without the soul was never sati factorily explained by the Buddha.

Growth of Buddhism

In order to spread his teachings, the Buddha established mon steries and a monastic order called the *Sangha* or the Holy Order the Monks. The *Sangha* in course of time developed into one of t greatest missionary organizations in history. Buddhism ma rapid progress during the fifth and fourth centuries B. C. After th conversion of Asoka, the Mauryan emperor who ruled India fro 273 B. C. to 232 B. C., the religion developed into a world religio He made Buddhism the state religion of the Mauryan empire. H used the machinery of the state and the vast resources of the Maurya empire for lhe propagation of the teachings of the Buddha.

During the second century A. D. Buddhism became divid into two, *Hinayanism* and *Mahayanism*. *Hinayana* means les vehicle. Hinayanism was the original Buddhism preached by t Buddha and propogated by Asoka. The followers of *Hinaya* Buddhism regarded the Buddha as their teacher and did not worsh him as God. They did not believe in idol worship. They still la stress on the 'Noble Eight-fold path' and sought to attain *Nirva* by following it.

Mahayana means great vehicle. *Mahayanu* Buddhism w hinduised Buddhism. In *Mahayana* Buddhism, the Buddha w worshipped as God He was also worshipped as many *Bodhisatv* that is, the Buddha in his previous births. The followers *Mahayanu* Buddhism made images and statues of the Buddha an the *Bodhisatvas* and worshipped them, offered prayers to them, an recited hymns in their praise.

Like Asoka, the Kushan king Kanishka who ruled in the seco century A. D., also was a great patron of Buddhism. During h reign official recognition was accorded to *Mahayanism*. Kanish also sent a large number of missionries to Central Asia, China, Tib and Japan to propagate *M hayana* Buddhism. The religion Gautama made further progress under the partronage extended to by Harsha Vardhana of Thaneswar during the seventh century A. D

Buddhism, after a few centuries of glorious history, graduall declined and finally disappeared from the land of its birth.

Causes of the Spread and Decline of Buddhism

The rapid growth of Buddhism was due to the Buddha's own personality and character. The common people were attracted by the simplicity and nobility of his teachings. His message, preached in the language of the people, appealed to all classes. The patronage it received from great kings like Asoka, Kanishka, and Harsha Vardhana also helped the spread of the religion. Buddhism also undertook vigorous conversion work. The Buddha's doctrine of equality of man gave the lower castes a great attachment to Buddhism.

The decline of Buddhism was the result of a variety of causes. The principal cause of the decline of Buddhism was the eventual decline of the *Sangha*. After the death of Gautama, the *Sangha* had no capable leader. Monasteries became hot-beds of intrigue and corruption. The monks and nuns began to lead lives of pleasure and ease and they appeared to be no better than *Brahmin* priests. The division of Buddhism into *Hinayanism* and *Mahayanism* further weakened the religion. The followers of *Mahayanism* began to worship the Buddha as a god, thus denying a main teaching of the *Buddha* himself. Another major cause of the decline of Buddhism was the revival of Brahminical Hinduism. The vigorous propaganda carried on by Hindu reformers like Sankaracharya gave a heavy blow to Buddhism. Another cause of the decline of Buddhism was the loss of royal patronage. The decline of Buddhism was caused also by the Hun invaders of the sixth century A. D. and the Muslim invaders of the twelfth and thirteenth centuries A. D. They persecuted the Buddhists and destroyed several important centres of Buddhist culture.

Buddhism and Jainism

There is a lot of similarity between the two religions. Both the religions denied the authority of the *Vedas* and the efficacy of sacrifices and Vedic rituals. Both taught in the language of the common people and rejected the caste. The doctrine of *Karma*, re-birth, and *Nirvana* was the central point in the teachings of both the religions.

However, these religions differed in certain important respects. They differed in respect of the austerities to be practised for the attainment of *Nirvana*. The Buddha did not preach to his followers to practise undue affliction of the body. On the other hand, the followers of Mahavira went to the extreme in the matter of torturing the body. In respect of the sanctity attached to life also, these religions differed from each other. In this matter Jainism went ahead of Buddhism. The Jains would not tolerate the destruction of life even in the form of insects and germs. Jainism totally rejected the existence of God whereas the denial of the existence of God was only implied in the teachings of Gautama.

Buddhism and Hinduism

Buddhism arose as a revolt against the evil practices in Hinduis The Buddha had rejected sacrifices and ritualism in Hinduism a preached against the caste system. As against Hinduism, the Budd also had ignored the existence of God without formally deny God. While the language of Hinduism was Sanskrit, the Budd taught in the language of the locality.

However, Buddhism was deeply indebted to Hinduism. Th law of *karma* and rebirth, the doctrine of *Ahimsa* and the emphas on the purity of life in Buddhism were taken from Hinduism. Th Eight-fold Path of the Buddha comprised the great Vedic principl of morality. The Buddha's teachings were largely based on t ideas of the *Upanishads* and the *Sankhya* and *Yoga* philosophi systems. Even the idea of the *Sangha* was borrowed from Hinduis Thus, Buddhism was only a new interpretation rather than an enti repudiation of the Vedic tradition.

Legacy of Buddhism

Although Buddhism, after a period of popularity and progr declined, it has greatly influenced the social, political, and cultu life of the people of India. Buddhism by rejecting the caste syste helped to bring down the barriers of caste distinctions in Hin society. The doctrine of *Ahimsa* preached by the Buddha led to t development of vegetarianism in Hindu society. With the impa of Buddhism, a new kind of spirituality concerned about life aft death also developed in Indian society. In the religious sphe as a result of the impact of Buddhism, Hinduism tried to refo itself from within. This led to a revival of Hinduism also. Anoth legacy of Buddhism in the religious sphere was the spread of id worship. Idol worship received a great impetus under the influe of *Mahayana* Buddhism in India. In the political sphere, the doctri of *Ahimsa* popularised by Buddhism appears to have killed t martial spirit of the Indians and weakened them so that they cou not withstand the attacks of Hun and other foreign invaders Th contributions of Buddhism to the cultural sphere are really signi cant. The teachings of the Buddha were recorded by his discipl in three books called the *Tripitakas*. Besides the *Tripitakas*, t *Jatakas*, also form an important part of Buddhist literature. The have enriched ancient Indian literature. In the field of architectu the Buddhist faith inspired the building of magnificant *stupas*, ca temples (*chaityas*), and monasteries (*Viharas*). The stupas (Bharhut, Bodh Gaya, and Sanchi still proclaim to the world t magnificence of Buddhist architecture. The Buddhists made the distinctive contribution to the field of sculpture and painting als The finest specimens of Buddhist sculpture and painting are furnis ed by Asoka's pillars on which his edicts are engraved.

QUESTIONS

Essay Type

1. What were the circumstances that led to the rise of Jainism and Buddhism in the sixth century B. C.?
2. Write an account of the life and teachings of Vardhamana Mahavira, the founder of Jainism.
3. Give an account of the life and teachings of Gautama Buddha.
4. Point out the factors that helped the spread of Buddhism in India and abroad.
5. What do you understand by *Mahayana* Buddhism and *Hinayana* Buddhism? How do they differ from each other?
6. What are the contributions of Buddhism to society, religion and culture?

Short-answer Type

1. Explain the main features of Brahminical Hinduism in the sixth century B. C.
2. Give an account of the early life of Mahavira.
3. State why Jainism did not become a very popular religion.
4. How did Gautama become the 'Enlightened One'?
5. What are the 'Four Great Truths' preached by the Buddha?
6. What are the main principles of the 'Noble Eight-fold Path' taught by the Buddha?
7. Mention the important points of similarity between Buddhism and Jainism?
8. What has been the impact of Buddhism and Jainism on the structure of Indian society?
9. What was the ultimate effect of Buddhism in the political history of India?

Objective Type

A. *Name the following:*

(a) The twenty-third *Thirthankara* of the Jain religion.
(b) The two sects of Jainism.
(c) The Buddha's father.
(d) The two sects in Buddhism.
(e) The three books in which the teachings of the Buddha are-recorded.

B *Match the following:*

A	B
1. Jainism	Mahabodhi Temple
2. Vardhamana Mahavira	Kapilavastu
3. Suddhodana	Thirthankara
4. Bodh Gaya	Jnatrika

CHAPTER VII

North India between Sixth and Fourth Centuries B. C.

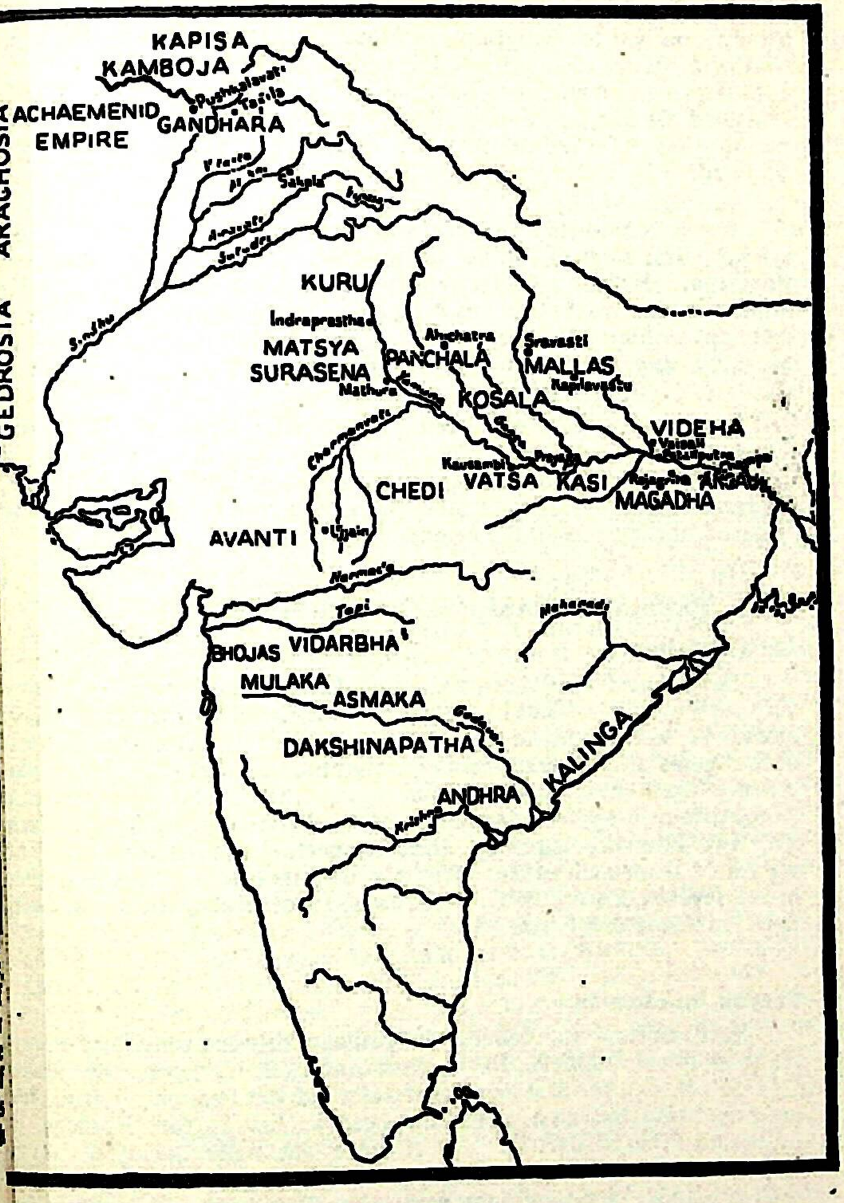
CHIEF STATES OF NORTHERN INDIA

By the sixth century B. C. the Aryan power had spread throug out northern India. The Aryans no longer lived as simple tribes i groups of villages or small towns. They had established smal kingdoms and republics. Gradually, however, these small kingdom and republics developed into large kingdoms and republics. They were called *Mahajanapadas*. Most of the *Mahajanapadas* were rul by hereditary kings. Some of the *Mahajanapadas* were ruled b elected chiefs. The following sixteen *Mahajanapadas* are mention in the Buddhist, Jain and Brahminical literature of the period (1) Kashi (modern Varanasi); (2); Kosala (Oudh); (3) Ang (Bhagalpur); (4) Magadha (Patna and Gaya); 5 Videha (Nort Bihar); (6) Malla (Gorakhpur); (7) Chedi (Bundelkhand); (8) Vats (Kausambi); (9) Kuru (Delhi); (10) Panchala (Bareilly); (11) Matsy (Jaipur); (12) Asmaka (Godavary Valley); (13) Avanti (Malw (14) Gandhara (Afganistan); (15) Surasena (Mathura); an (16) Kamboja (North-Western Frontier Province).

Most of the above states were monarchies. The most powerf among these were Kosala, Magadha, Vatsa, and Avanti.

Kosala roughly corresponds to modern Oudh in Uttar Pradesh Sravasti was the capital of the Kosala kingdom. At the beginnin of the sixth century B. C. Mahakosala was the ruler of Kosala. He gave his daughter Kosaladevi in marriage to Bimbisara, the ruler of Magadha with Kasi as her dowry. Prasenajit, the son and successor of Mahakosala, was a contemporary and a great devotee of the Buddha. He had to wage a war against his nephew Ajatasatru of Magadha. Ajatasatru won the war and forced his uncle to give his daughter in marriage to him. Ultimately, Kosala was merged with Magadha.

Vatsa lay on the banks of the Yamuna to the north-east of Avanti. Itscapital was Kausambi. Udayana was the ruler of the kingdom in the sixth century B. C. He engaged himself in war with king


KAPISA
KAMBOJA
Pushkalavati
Taxila
ACHAEMENID EMPIRE
GANDHARA
ARACHOSIA
GEDROSIA
Vitasta
Asikni
Sakala
Iravati
Yamuna
Sutudri
Sindhu
KURU
Indraprastha
MATSYA
SURASENA
Mathura
Yamuna
Ahichatra
PANCHALA
Sravasti
MALLAS
Kapilavastu
KOSALA
Ganga
VIDEHA
Vaisali
Pataliputra
Champa
Prayaga
Kausambi
VATSA
KASI
Rajagriha
ANGA
MAGADHA
Charmanvati
CHEDI
AVANTI
Ujjain
Narmada
Tapi
Mahanadi
BHOJAS
VIDARBHA
MULAKA
ASMAKA
Godavari
DAKSHINAPATHA
KALINGA
ANDHRA
Krishna

e Sixteen *Mahajanapadas* of Ancient India during the sixth century B. C.

Ajatasatru of Magadha and king Pradyota of Avanti. Udayan at first opposed to Buddhism and persecuted the Buddhists i territories. Later after the Buddha had visited Kausambi, he be a Buddhist and made Buddhism the state religion of Vatsa. Kaus remained a great centre of Buddhism for a long time. Durin period that followed the reign of Udayana, the kingdom of V declined.

Avanti comprised modern Madhya Predesh. Its capital Ujjain. The ruler of Avanti during the time of the Buddha Pradyota. He was a contemporary of Udayana of Kausambi. attacked Udayana, but he was defeated and had to give his daught marriage to him. He became a convert to Buddhism and Av became a very important centre of Buddhism.

Magadha roughly embraced the present districts of Patna Gaya. Its earliest capital was Girivraja or Rajgriha. The ea dynasty which ruled over Magadha was founded by Brihadr Under Bimbisara and Ajatasatru, Magadha rose to prominence annexed one by one all the neighbouring states.

PERSIAN INVASIONS OF NORTH-WEST INDIA

India and Iran

The connection between India and Persia (Iran) goes back very early period. The Indo-Aryans and the Persians, as we already seen, belonged to the same race. Racially connected, t old religions and languages closely resembled each other. There much that was common between the Vedic religion Zoroastrianism and the languages of the *Vedas* and the *Zend A* The two branches kept up their connection even after they separated from each other. We have definite evidence to show in the seventh century B. C. there was considerable trade ac between India and Persia.

Persian Invasions

Early cultural and commercial contacts between India and P led to political contacts. In the sixth century B. C. Cyrus the G (558-530 B. C), the first important ruler of the Persian empire an expedition to India. He advanced as far as the border India and annexed Bactria. No advance was made during the of Cambyses, the son and successor of Cyrus the Great. U Darius I, (522—468 B. C.) the next ruler, Gandhara and lower I Valley were annexed to the Persian empire. The stone incrip of Persepolis testify to the Persian occupation of the above re The epigraphic evidence is corroborated by Heredotus who desc the Indian portion of the Persian empire as the twentieth and the most populous satrapy (province) in the empire and stated that it paid a tribute "proportionately larger than all the rest—(the sum of) three hundred and sixty talents of gold dust". Darius is also known to have ordered commander, Skylax, to find out the feasibility of a passage by sea from the mouth of the Indus to Persia.

The control of Persia over the Indian satrapy remained intact durimg the reign of Xerxes (486–465 B. C.). In one of his inscriptions Gandhara and Sind are mentioned as satrapies. He also employed Indian forces in his invasion of Greece. The control of Presia over the above Indian territories continued upto the reign of Darius III who is believed to have employed Indian troops against Alexander in the battle of Arbela in 330 B. C. Persian rule over north-west India might have ended some time before the Indian invasion of Alexander.

Result of the Persian Invasions

The Persian rule over north-west India produced important rusults. In the first place, Persian coins became current in Indian dominions. The Persians introduced the *Kharoshti* script in north-west India and there it remained in use until the fourth century A. D. Mauryan art and architecture were profoundly influenced by the Persian contact. The Asokan pillars with bell-shaped capitals are believed to be Persian in origin. The Mauryan emperors brought down Persian workmen, artists, and masons and employed them in setting up splendid artistic structures in their dominions. India also learnt from Persia the technique of giving lustrous polish to stone. Mauryan rulers also adopted Persian ceremonies and customs, political institutions, and administrative system. The Mauryan emperors employed Persian women as body-guards. Indian merchants carried their goods to the various parts of the Persian empire and that added to the commercial prosperity of the country. Indian scholars and philosophers moved freely in the Persian empire and that led to closer relations between India and western countries, particularly Greece. This prepared the way for Alexander's invasion after the overthrow of the Persian rule. Some historians have called the period of Persian rule over north-west India and the "Zoroastrian period of Indian History." This, of course, is clearly an exaggeration.

RISE AND EXPANSION OF MAGADHA

One of the most improtant of the ancient kingdoms in North India was Magadha. We find mention of the kingdom of Magadha in the *Mahabharata*. The earliest dynasty that ruled over Magadha was that founded by Brihadratha. Under him the capital of Magadha was Girivraja. This dynasty was overthrown by Sisunaga in the sixth century B. C. Sisunaga then established the rule of his own dynasty called the Sisunaga dynasty. The most important kings of the Sisunaga dynasty were Bimbisara and Ajatasatru.

Bimbisara (543–491 B. C.)

Bimbisara was a contemporary of the Buddha and Mahavira. The Jains called him Srenika. Magadha attained imperial status during the regin of Bimbisara. By a clever policy of martimonial alliances he helped to raise Magadha into a powerful kingdom. He married the daughters of the chief of the Lichchavis of Vaisali (north Bihar), the king of Kosala (Oudh), and the ruler of the Madra tribe of the Punjab. His Vaisali marriage paved the way for the expansion of Magadha northwards to the borders of Nepal. He got Kasi as the dowry of his Kosala wife. He waged a successful war against Anga and annexed it. He appointed his son Ajatasatru as the Viceroy with his headquarters at Champa. He built a new capital for his kingdom near the ancient city of Girivraja and gave it the name *Rajagriha* meaning the king's house. Its ruins can still be seen at Rajgir in the Patna district of Bihar state.

Bimbisara was a statesman and an able administrator. He organized an efficient system of administration. He had a council of ministers to help him in the administration of his kingdom. The village headmen were instructed to contact him directly whenever they desired. Bimbisara inflicted harsh punishment on cruel and corrupt officials. He built many roads in order to connect villages with towns.

Bimbisara encouraged trade and industries. Magadha had huge deposits of iron ore. The metal and its finished products were carried by traders to all parts of India. With the annexation of the kingdom of Anga, the river-port of Champa came under the control of Magadha. The ships, full of merchandise, sailed from Champa down to the delta of the Ganges and from there they sailed to South India along the east coast of India. These ships returned loaded with spices and precious stones from South India. The trade and industries made Magadha rich and prosperous.

Bimbisara maintained very friendly relations with the prominent ruling princes of his time. The ruler of Gandhara sent an embassy to his court He was devoted to the Buddha and showed special favour to the Buddhist monks. However, it is difficult to say whether he was formally converted to Buddhism. He was also a benefactor of the Jains. Hence, the followers of both Buddhism and Jainism claimed that he belonged to their respective faiths. It is said that this powerful king was murdered by his son Ajatasatru. There is another story saying that Bimbisara committed suicide.

Ajatasatru (491–459 B. C.)

Ajatasatru ascended the throne on the death of Bimbisara. His reign marks the zenith of the Saisunaga dynasty.

Ajatasatru followed a policy of territorial expansion and, consequently, had to fight many wars. He waged his first war against Kosala. When Bimbisara died his queen Kosaladevi also died on account of her love for her husband. After the death of Kosaladevi, her brother Prasenajit decided to reoccupy Kasi which had been given as her dowry. Now war broke out between Ajatasatru and Prasenajit. The war lagged on indefinitely for some time until the king of Kosala agreed to give his daughter in marriage to Ajatasatru and Kasi to him as her dowry.

Ajatasatru had to fight against the Lichchavis of Vaisali also. The war was a prolonged one and lasted for sixteen years. Finally, Ajatasatru won and Vaisali was conquered. The conquest and annexation of Vaisali immensely increased the power and prestige of Ajatasatru.

The growing strength of Ajatasatru was viewed with jealousy and fear by Pradyota, the ruler of Avanti. The relations between Magadha and Avanti became strained although it cannot be definitely said that war actually took place between the two powers. In order to strengthen his position against a possible invasion from Avanti, Ajatasatru built a fortress at Pataligrama. It was this fortress that later developed into the famous city of Pataliputra.

According to Jaina writers, Ajatasatru was a follower of Mahavira while the Buddhists claimed him to be a disciple of Gautama Buddha. The truth seems to be that Ajatasatru patronised both the religions.

The reign of Ajatasatru also saw important events such as the *Parinirvana* of the Buddha and the meeting of the first Buddhist council at Rajagriha about 487 B. C.

The immediate successor of Ajatasatru, according to the Puranas, was Darsaka who ruled for twenty five years. Darsaka was succeeded by Udayin who also ruled for twentyfive years. Udayin developed the fortress of Pataliputra into a large city and made it the capital of Magadha. The successors of Udayin were weak and under them the kingdom of Magadha declined. At last the Saisunaga dynasty was overthron by the Nandas whose first ruler was Ugrasena who is known as Mahapadma Nanda in history.

The Nine Nandas (413–321 B. C.)

According to the Puranas, Mahapadma Nanda was the son Mahanandin, the last Saisunaga ruler by a Sudra woman. Ma padma Nanda and his eight sons who ruled in succession are join known by the name of the 'Nava Nandas' or nine Nandas.

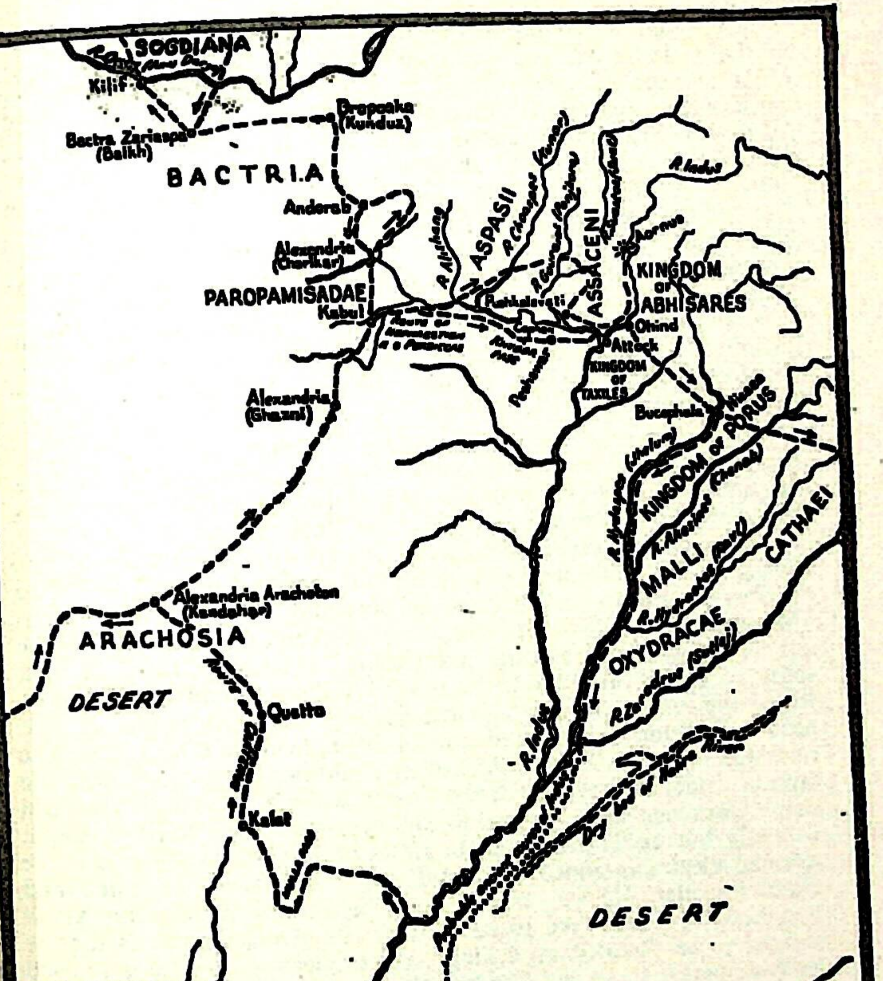
Mahapadma Nanda was a great conqueror. He broug Kosala, Kalinga, and many other kingdoms of North India under sway. The kingdom of Magadha now became a real empire. extended from the Himalayas in the north to the Godavary in t south and from the Brahmaputra in the east to the Sutlej in t west. Mahapadma Nanda left to his sons a vast empire, a larg army, and a full treasurery.

The sons of Mahapadma Nanda who succeeded him were stro rulers. The last of the 'Nava Nandas' was Dhana Nanda. He had very strong army. According to Greek writers, the army of t Nandas consisted of 200,000 infantry, 2,000 cavalry, 2000 chariots, a 3000 elephants. Alexander who invaded India in 326 B. C. probab did not dare to cross the Beas river and invade Magadha for fear this strong army. However, the Nanda rulers became unpopul because of their cruelty and high taxes imposed upon the peopl The unpopularity of the Nandas helped an ambitious young m named Chandragupta Maurya to overthrow Dhana Nanda i 323 B. C. and to lay the foundations of the Mauryan empire.

ALEXANDER'S INVASION

India was brought into her first political contact with the Greek world in the last quarter of the 4th century B. C. During the reig of the last Nanda ruler Dhana Nanda, the famous Greek conquer Alexander invaded India.

Alexander was the son of Philip II, king of Macedon. He was born in 356 B. C. and ascended the throne at the early age of twenty. It was his ambition to conquer the whole world. Soon afte accession, he embarked on a policy of conquests. He over-ran th whole of Greece, Egypt, Syria, Asia Minor, Persia, and Afghanistan and then invaded India. In embarking on his Indian campaign, Alexande was attracted by the stories of India's fabulous wealth and her peopl with their peculiar customs and habits with which Heredotus and other authors had familiarised the West. Alexander's spirit of geographical enquiry, his passion for natural history which he imbibed from his master Aristotle as well as his desire to achie military glory also influenced his decision to invade India.


SOGDIANA
Kilif
Drapsaka
(Kunduz)
Bactra Zariaspa
(Balkh)
BACTRIA
Anderab
Alexandria
(Charikar)
PAROPAMISADAE
Kabul
Alexandria
(Ghazni)
R. Alishang
ASPASII
R. Choaspes (Kunar)
R. Guraeus (Panjkora)
ASSACENI
R. Indus
Aornus
KINGDOM
OF
ABHISARES
Pushkalavati
Ohind
Attock
KINGDOM
OF
TAXILES
Bucephala
Nicaea
KINGDOM OF PORUS
(Jhelum)
R. Hydaspes
R. Akesines (Chenab)
MALLI
R. Hydraotes (Ravi)
CATHAEI
OXYDRACAE
R. Zaradrus (Sutlej)
R. Indus
Dry bed of Hakra River
DESERT
Alexandria Arachoton
(Kandahar)
ARACHOSIA
DESERT
Quetta
Kalat
GEDROSIA
LAS BELA
ORITAE
ARABITAE
Pattala
Mouths of Indus
Route of Nearchus

Alexander's Campaigns in North India

→ Probable Route of Greeks

The political condition of India was favourable to Alexand Northern India had no political unity. It was parcelled into a number of small kingdoms and petty tribal republ which were quarrelling with one another. The kingdom Takshasila (Taxila) extended from the Indus to the Jhel (Hydaspes). Beyond the Jhelum lay the kingdom ruled Paurava or Porus of the Greek writers. The region to west of the Jhelum was ruled by Saubhuti (Sophytes) wh the republican tribe of the Kathiaioii ruled between Jhelum and the Chenab. The Malloi (Malawas) and Oxydrak (Kshudrakas) held sway in southern Punjab to the nor and south of the Ravi near its confluence with Jhelum. A prince called Mushaka (Mousikanos) ruled ov the lower Indus. This division helped Alexander in realis the objectives of his campaign.

Alexander crossed the river Indus at Ohind in 326 B.C. a reached the kingdom of Takshasila. Ambhi, the ruler of Takshas was not on good terms with his powerful neighbour Porus who w the ruler of the territory between the Jhelum and the Chen Ambhi wanted Alexander to crush the power of his mighty neighbo Hence, Ambhi welcomed Alexander and tendered his submission the foreign invader in the hope of obtaining aid to defeat Por This was followed by the submission of Abhisara, the chief of t adjoining districts of Hazara and Kashmir, Alexander then marche south to meet Porus who had definitely refused submission. Amb joined the foreign invader against Porus. When Alexander arriv near the Jhelum, he found the army of Porus ready to offer battle. Th river was in full floods and Alexander could not cross the river in t face of attack from the enemy. After waiting in vain for sever days Alexander took the enemy by surprise. The Indians foug valiantly, but could not stand the attack of the Greek cavalry, and t terrified elephants added to the confusion. Porus was defeated an taken prisoner. He was then brought before Alexander who ask him how he would like to be treated. His proud reply was that h wanted to be "treated as a king". Alexander was greatly impress by his personality and treated him generously. Porus was r instated on his throne.

After this, Alexander crossed the Chenab and the Ravi an went up to the Beas. He wanted to go further east and co quer the great kingdom of Magadha. But from the Beas Alexande retreated instead of marching further east towards Magadh The retreat of Alexander might have been caused partly by the u willingness of his soldiers to continue the fight as they had becom home-sick by now. It might have been caused partly by his ow fear of the mighty army of the Nandas of Magadha. Thus, th retreat was, in a real sense, a flight out of fright. In order to mar the farthest point of his advance in India, he erected twelve hug altars on the banks of the river and dedicated them to twelve Gre gods. Alexander divided the region he conquered into three satrapies and arranged for their administration.

On the return journey through the lower valley of the Chenab and the Ravi, Alexander met with stiff resistance from some republican tribes. The Malawas, the Kshudrakas, and the Mushikas opposed Alexander, but suffered heavily. After conquering Sind, Alexander reached the coast of the Arabian sea. Here Alexander arranged for the return of his soldiers in three detachments. One portion was sent through the Bolan pass while he himself with another portion advanced through the waterless tracts of Gedrosia. The remaining portion placed under Nearchus chose the sea route. The three detachments were united in Babylon. There in 323 B. C. Alexander, at the early age of 33, passed away.

Results of Alexander's Invasion

Alexander invaded and conquered only the north-western part of India and did not reach the heart of India. Besides this, he remained in India for a year and a half only and even during this period he was constantly engaged in fighting. Soon after his return from India he passed away, and barely three years had passed before the Indians succeeded in destroying his garrisons and driving out his officers. His invasion, therefore, could not produce any permanent effects on Indian life and culture. However, his invasion had some indirect effects on the political and economic life of the Indians.

Alexander's invasion indirectly led to the establishment of political unity in India. He had destroyed the power of the petty states of north-western India and thus made it easy for Chandragupta Maurya to conquer these states and annex them to the Mauryan Empire.

Alexander's invasion increased India's contacts with the western world. For the first time India came into direct contact with Europe. The routes followed by Alexander on his way to India and on his return journey became trade routes between India and western countries. Traders, merchants, scholars, and religious teachers went out from India to the Greek settlements lying beyond the north-west frontier. In the same way scholars and travellers from these far-off countries came to see this land of peace and plenty. This led to political and cultural contacts between India and Greece later. As a result the Greeks exercised some influence on Indian art and coinage. The influence of Greek art became most pronounced in the Gandhara region during the age of Kanishka, and produced a fusion of Indian and Greek ideas of art.

Alexander's invasion also helped historians in ascertaining the exact dates of events that took place a few years before or after his invasion. It is definite that his Indian invasion took place in 326 B.C. Historians find it possible to fix up the dates of various events from this known date. Again, many Greek scholars who came to India along with Alexander and even after him have left behind valuable accounts of India which have proved very useful to historians.

Alexander came as an explorer and so brought with him many geographers and explorers. They explored the eastern region through which they passed. This led to a vast increase of geographical knowledge.

QUESTIONS

Essay Type

1. How did Magadha grow into a powerful state under Bimbisara, Ajatasatru, and the Nandas?

2. Trace the rise and growth of Magadha upto the accession of Chandragupta Maurya.

3. Give a brief account of the Persian and Greek invasions of India and examine their effects on Indian history and culture.

4. Describe the invasion of India by Alexander. What were the results?

5. What is the impact of Persian and Greek invasions upon the history of India?

Short-answer Type

1. Describe the political condition of North India in the 6th century B. C.

2. Write a paragraph about any one of the following kingdoms: Kosala, Vatsa, Avanti, and Magadha.

3. Point out the results of the Persian invasions of North-West India.

4. Who was Saisunaga? Why is he famous in ancient Indian history?

5. What did Bimbisara do to extend the territories of the kingdom of Magadha?
6. How did Bimbisara enrich his country?
7. What are the main features of Bimbisara's administration?
8. How did Ajatasatru extend the boundaries of Magadha?
9. Who were the Nandas? Point out the main features of Nanda rule.
10. Who was Alexander? What were the objects of Alexander in invading India?
11. Why did Alexander's army refuse to go beyond the Beas?
12. Mention the most important results of Alexander's invasion of India.

Objective Type

A. *Name the following*:

(a) Four powerful *Mahajanapadas* in North India during the 6th century B. C.

(b) The Persian emperor who annexed Gandhara to his empire.

(c) The earliest dynasty that ruled over Magadha.

(d) The successor of Bimbisara.

(e) The ruler of Takshasila when Alexander invaded North India.

(f) The ruler who resisted Alexander near the Jhelum.

B. *Match the following*:

1. Avanti — Porus
2. Persian Invasion — Udayana of Kausambi
3. Alexander — Darius I

Map Questions

1. Mark on the map provided the sixteen *Mahajanapadas* of North India in the sixth century B. C.
2. Mark on the map provided important places connected with the Indian campaigns of Alexander.

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CHAPTER VIII

The Mauryan Empire

RISE AND GROWTH OF THE MAURYAN EMPIRE

We have seen in the preceding chapter that Dhana Nanda, the last Nanda king was overthrown by Chandragupta Maurya in 323 B. C. The empire which Chandragupta Maurya founded came to be known as the Mauryan Empire.

The rise of the Mauryan Empire marked the dawn of a new era in the history of India Dr. V. A. Smith writes : "The advent of the Maurya dynasty marks the passage from darkness to light for the historian. Chronology suddenly becomes definite, almost precise ; a huge empire springs into existence...; the kings, who may be described with justice as emperors, are men of renown ; gigantic world-wide religious movements are initiated...; and the affairs of secluded Hind are brought into close touch with those of the outside world."

The most important sources of the history of the Mauryan empire are the *Indika* of Megasthenes, the *Arthasastra* of Kautalya, the *Mudrarakshasa* of Visakadatta, and the edicts of Asoka.

Chandragupta Maurya (321—298 B. C.)

Chandragupta Maurya, the founder of the Mauryan dynasty, is one of the most interesting personalities in the history of India. Nothing definite can be said about the ancestry of Chandragupta Maurya. According to Hindu tradition, he was the son of Mura, a mistress of the last Nanda king. This view has now been rejected and many scholars believe that he was a *Kshatriya* who belonged to the Moriya clan of Pippahlivana.

As a young man Chandragupta served as commander-in-chief of the last Nanda king. The Nanda ruler being very inefficient and unpopular, Chandragupta made an attempt to overthrow him. But, he failed and then fled to Taxila where he is said to have met Alexander. Alexander was offended by the bold and fearless behaviour of this youth and gave orders to kill him. Chandragupta fled for his personal safety. On the retreat of Alexander from India, Chandragupta made an alliance with the chiefs of the Punjab and the Himalayan territories. He then organized a campaign against the

Nanda ruler with the help of Chanakya, his teacher. Chandragupta defeated and killed the Nanda ruler Dhana Nanda and became king in 321 B. C.

As king of Magadha Chandragupta effected a series of conquests. He brought under his sway all the states of northern India. In the west he conquered Malwa and Kathiawar and thus pushed the boundary of his empire to the shores of the Arabian sea. He subdued the Himalayan kingdoms and the small states of the Punjab. Now his empire extended from Bengal in the east to Hindukush in the west and from Himalayas in the north to the Narmada in the south. Some historians point out that he conquered and annexed a part of South India as well, but nothing definite can be said about it.

The most spectacular event of the reign of Chandragupta Maurya was his triumph over Seleukos Nikator in 305 B. C. Seleukos was one of the generals of Alexander and the Greeks called him 'Nikator', meaning, 'the victorious'. He became an independent ruler of the eastern portion of Alexander's vast empire after the latter's death. Hoping to recover Alexander's Indian provinces he crossed the Indus to attack the reigning Indian sovereign, Chandragupta Maurya. The invader was defeated and compelled to retire beyond the frontier. By the terms of the treaty which ended the war Seleukos ceded to Chandragupta the satrapies of Paropanisadai (Kabul Valley), Aria (Herat), Archosia (Kandahar), and the eastern part of Gedrosia (modern Baluchistan). Seleukos got in exchange 500 elephants which he needed for the wars with his western enemies. A matrimonial alliance between the daughter of Seleukos and either Chandragupta Maurya or his son Bindusara also seems to have been concluded. Seleukos also sent an ambassador named Megasthenes to Chandragupta's court at Pataliputra. As a result of this treaty the fame of Chandragupta spread far and wide and his empire was recognized as a great power in western countries. The kings of Egypt and Syria sent ambassadors to the Mauryan court.

Besides this glorious record of remarkable achievements in the field of war Chandragupta established still greater claims to greatness by his victories of peace. With the help of his able minister he introduced a very highly organized and efficient system of administration.

According to the Jain tradition, Chandragupta abdicated the throne and became a Jain. Then he went to Sravanabelgola in Mysore accompanied by the Jain saint Bhadrabahu. There, in the typical Jain fashion, he committed suicide by slow starvation.

Bindusara (298—273 B. C.)

Chandragupta Maurya was succeeded by his son Bindusara. Our information about the reign of Bindusara is very meagre on account of the paucity of source materials. However, he is known to have put down a rebellion which broke out in Taxila by sending the crown-prince Asoka for the purpose. Bindusara also preserved the empire he inherited intact. There is also evidence for the further extension of the Mauryan empire under Bindusara. He destroyed with the help of Kautalya the kings and ministers of sixteen kingdoms and annexed the territories between the eastern and western seas. Bindusara might have conquered the Deccan also. He is known as *Amitraghata*, meaning slayer of foes. Under him the Mauryan empire came to include the whole of India except Kalinga (modern Orissa) and the Dravidian kingdoms of the extreme south. He maintained friendly relations with the Greek kings of the west, viz., Antiochus Sotor of Syria and Ptolemy Philadelphos of Egypt. The reign of Bindusara lasted for twenty-five years.

MAURYAN ADMINISTRATION UNDER CHANDRAGUPTA MAURYA

Chandragupta, the founder of the Mauryan empire, was not only a great warrior, but also an able administrator. He set up a sound and efficient system of administration in his vast empire. He was assisted by the great diplomat and politician Kautalya (also known as Chanakya) in the task of organizing his administration. His system of government was virtually based on the principles laid down in the *Arthasastra* written by Chanakya. Besides the *Arthasastra*, the *Indika* of Megasthenes also provides us with plentiful information about the Mauryan administration.

Central Government

The emperor was the supreme head of the state. He was the chief executive, legislative, and judicial authority. Some historians hold the view that the Mauryan emperor was an autocrat in whom all powers were concentrated. But this view is not correct as the power of the king was limited by various political, moral, and religious factors. There were ministers to assist the king and the king had to consult even absent ministers by correspondence on major questions. The four important ministers were the *Mantrin* (Prime Minister), the *Purohita* (the royal priest), the *Senapati* (the Commander of the troops), and the *Yuvaraja* (the heir-apparent). There was also a council of ministers called the *Mantriparishad*. It was consulted on all important matters and its advice was seldom rejected. There were two popular assemblies called *Paura* and *Janapada* also. The *Paura* was the assembly of the representatives of the capital. The *Janapada* was composed of representatives of the rural parts. These assemblies were the channels through which public opinion could be ascertained and they were consulted on important matters like imposition of a new tax, passing of ordinances, and introduction of changes in the constitution. The ministers, *the Mantriparishad* and the *Paura* and the *Janapada* acted as constitutional checks upon the king. The king also had to observe the laws of morality and *Dharma* and to govern according to custom. The king had to exert himself to his utmost for the welfare of his subiects. Hence, he could not function as an autocrat.

The details of administration were attended to by a well-organized and elaborate bureaucracy. There were as many as eighteen departments like the departments of finance, public works, commerce, agriculture, etc. Each department was under a superintendent or *adhyaksha*. Under the superintendents there were senior and junior departmental officers.

The Mauryan emperors had a trained body of spies or secret reporters. They kept the rulers informed on all matters of importance to the state. They were in fact the eyes and ears of the emperor. Women spies were also employed.

The Mauryan central government maintained a permanent census department which enabled it to estimate the man-power resources of the state as well as the taxable capacity of the people.

Provincial and Local Government

The empire was divided into provinces for the convenience of administration. The important provinces during the reign of Chandragupta Maurya were the province of Magadha directly governed by the emperor, the north-western province with headquarters at Taxila, the western province with headquarters at Ujjain, and the Deccan with headquarters at Suvarnagiri. Each province was placed under a viceroy, and normally only members of the royal family were appointed viceroys. The viceroys seem to have had their own ministers and advisory boards called *Parishads* which discussed all matters of importance to the province.

Every province was divided into several districts called *Janapadas* and the district was under an officer called *Sthanika*. Every district was divided into a number of villages. The chief village officer was the *Gramika*. Every village was a self-governing and self-sufficient unit and the *Gramika* was an elected officer. Five to ten villages were grouped under a *Gopa*. The cities were governed by *Nagarakas*. The entire local government was controlled by the *Samahartri*.

Big cities like Pataliputra had highly developed municipal governments. Pataliputra had a municipal commission elected by the people. It had thirty members divided into six boards of five members each. Every board was in charge of a particular branch of municipal work. The first board was in charge of the development and control of industries. The second board attended to affairs pertaining to foreigners in Pataliputra. The third board was in charge of records regarding births and deaths. The fourth board regulated trade and commerce. The fifth board supervised the manufacture and sale of articles. And the sixth board collected ten percent tax on the sale of goods.

In their collective capacity these boards looked after matters affecting the general welfare of the citizens such as the repairs of public buildings and maintenance of markets, harbours, temples, etc.

Military Administration

The Mauryan government paid particular attention to the organization of the army. The Mauryan emperors maintained a large standing army. The army consisted of infantry, cavalry, elephants, and chariots. There was also a navy . The army and navy were equipped and regularly paid by the state. The weapons used were bows and arrows, swords, lances and spears. The technique of fighting was scientific and effective. Wars were fought only in áccordance with the principles of ethics and morality.

The military administration was carried out through a commission of thirty members divided into six boards of five members each. They were serverally responsible for infantry, cavalry, elephants, chariots, navy and transport and supply. Experts in intelligence work were employed.

Judicial Administration

The king was the head of the judicial organization. There were courts of different grades from the local courts at the base to the supreme court at the apex. The local courts in villages were presided over by village headmen. The city courts were presided over by judges appointed by the crown and the supreme court was presided over by the king himself or by the chief justice. The system of appeals was in existence and the emperor heard appeals against the decision of lower courts. The courts followed a set procedure in trying cases. Witnesses were summoned, evidence was recorded, and finally judgement was awarded according to law. All courts had both civil and criminal jurisdiction. The Mauryan penal code was very severe. Even for minor offences very severe punishments were meted out. Consequently crimes were few.

Revenue Administration

The main source of revenue was the land tax which was one-sixth of the gross produce. The tax could be paid either in cash or kind. In addition to land tax there were also customs duties, excise duties, licence fees for artisans, and income from forests, mines, and irrigation works. Fines from law courts, special taxes, and emergency levies also added to the state revenue. Prostitution and gambling were licensed by the state, and were subject to an income tax. The state derived a large revenue from commerce and industries also. The collection of revenue was looked after by the Collector General. The Treasurer was responsible for payments. There was also an efficient system of audit and accounts.

Welfare State

The Mauryan government undertook a series of measures to help the people. It bestowed special attention on agriculture, irrigation, and livestock. The cultivators were helped with loans by the state and prices and markets were strictly regulated. Severe punishments were inflicted for hoarding, profiteering, and adulteration. There was an efficient public works department which undertook the construction and maintenance of works of public utility such as roads, canals, bridges, rest houses, etc. Education received great encouragement at the hands of the state. Mining, manufacture of salt and sugar, trade in liquor, shipping, forests, and manufacture of ornaments and cloth were under the management and control of the state. The state also regulated drinking and gambling and made provision for free medical aid. It also protected the disabled and the helpless and infirm in society. In view of these manifold social welfare activities undertaken by the state, the Mauryan empire is regarded as a welfare state.

ASOKA THE GREAT (273—237 B. C.)

Asoka was the most outstanding among the Mauryan emperors. He was the greatest among the rulers of India and one of the most colourful characters in the history of the world. His reign was "one of the brightest interludes in the troubled history of mankind."

During the reign of his father Bindusara, Asoka, as crown prince, suppressed a rebellion which broke out in Taxila. Asoka had been the viceroy of Taxila and Ujjain and had distinguished himself as a great general and an able administrator in that capacity.

Asoka succeeded Bindusara as Mauryan emperor on the latter's death in 273 B. C. However, his coronation took place only after four years in 269 B. C. To explain the delay a theory of fratricidal struggle was put forward by some scholars on the authority of Ceylonese chronicles. But this cannot be taken to be an authoritative evidence. While it is conceded that there might have been a struggle for power it cannot be established that Asoka was responsible for it.

Kalinga War

During the first few years of his reign, Asoka followed the poli of extending his empire within India and of maintaining peacef relations with the rulers of the neighbouring countries. The empi extended from the Hindukush down to southern Mysore. Betwe these limits the kingdom of Kalinga alone remained to be conquere Probably, Asoka wished to conquer it also in order to complete t symmetry of the empire. In the twelfth year of his reign (261 B.C he invaded Kalinga. He succeeded in conquering it after a blood war in which "150,000 persons were thence carried away captiv 100,000 men were there slain and many times that number perished Kalinga was then annexed to the Mauryan empire. It was made separate province of the empire and a viceroy was stationed at Tosal the capital of Kalinga, to govern it.

The Kalinga war marked a turning point in the life of Asok as a ruler. The sight of bloodshed and slaughter deeply affecte the sensitive mind of Asoka. He decided that he would never agai wage a war. Instead, he would try to win the hearts of the peop by advising them to live in peace. In other words, instead of takin the path to *Digvijaya* (conquest of territories), he began to follow t policy of *Dharmavijaya* (the spread of righteousness in the worl Asoka is the only military monarch in history who gave up warfa after victory and became a great apostle of peace.

Asoka and Buddhism

The misery and hardship of the people caused by the Kaling war turned Asoka to the Buddhist principle of *Ahimsa* or non-violenc Soon he embraced Buddhism. First he became a *Sakya-Upasa* (Buddhist lay disciple), and after a while he became a *Bikshu* (monk Having become a staunch follower of the Buddha's religion, Asok adopted various measures to spread the religion.

Asoka made Buddhism the state religion of the Mauryan empi just as Constantine made Christianity the state religion of the Rom empire. He made use of the machinery of government in spreadi his moral and ethical principles. Special officers called *Dhar mahamatras* were appointed to enforce proper moral standards amo the people. They supervised the work of the officials also and s to it that they performed their duties satisfactorily. They enforc the *Dharma* even on the members of the royal household.

Asoka convened the Third Buddhist Council at Patalipu under the presidency of Moggaliputta Tissa. The Council explain the teachings of the Buddha, purified the *Sangha*, and prevented break in the ranks of the Buddhists.

Asoka built many Buddhist monasteries and shrines. These served as centres of Buddhist education and propaganda. Asoka gave the widest publicity to the principles of Buddhism also through his edicts or proclamations. These edicts were inscribed on rocks, pillars, and on the walls of caves widely distributed throughout the empire. The edicts stressed virtues such as obedience to and veneration for one's parents, teachers, superiors, and persons of high position, and politeness and courtesy to all men irrespective of their position. They convey to posterity the essence of Asoka's ideals which he named *Dharma*.

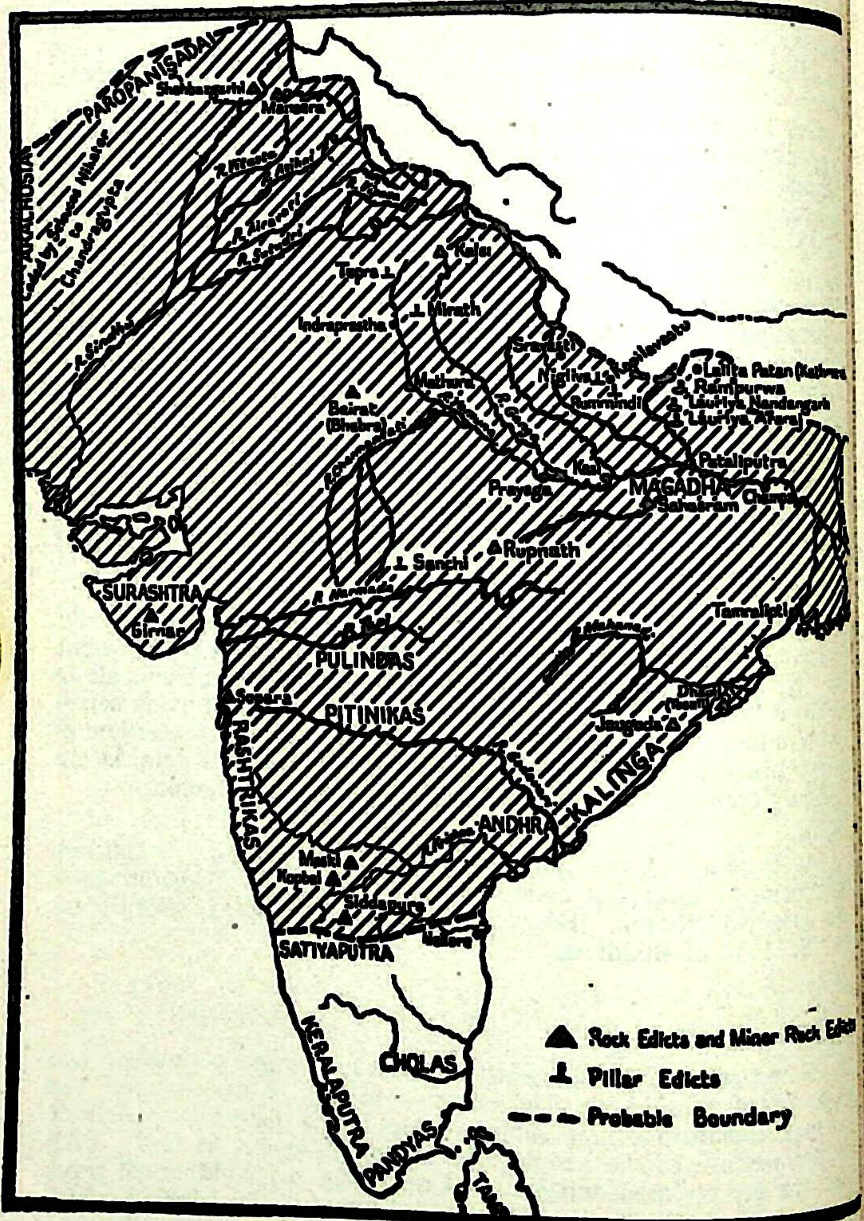
Asoka also organized a grand scheme of missionary activity to propagate the teachings of the Buddha. He sent forth Buddhist preachers to various places in India and abroad. The missionaries of Asoka went to Chola and Pandya countries and to the north-western and southern parts of his empire including the Mahratta and Andhra countries. Outside India they went to Burma and Ceylon in the immediate neighbourhood and to far off places such as Syria, Egypt, Cyrene, Epirus, and Macedonia. The missionary enterprises of Asoka have no parallel, except perhaps in the missionary activities of St. Paul, in the history of religions.

Above all, Asoka popularized Buddhism by his personal example. He gave effect to the principle of *Ahimsa* in his private and public life. He gave up hunting and stopped the slaughter of animals in the royal kitchen. He preached the need of treating all living beings with kindness. The emperor issued a code for the protection of animal life throughout the Mauryan empire. Hospitals were set up in the different parts of the empire for both men and animals.

As a result of the partonage extended by Asoka, Buddhism, from being a local sect confined to the borders of Magadha, grew into a world religion. Hence, Asoka has rightly been described as the "St. Paul of Buddhism."

Administrative Reforms

Asoka was a great administrator besides being a conqueror and a patron of Buddhism. The emperor aimed at the material and spiritual elevation of his subjects. He had a paternal solicitude for the welfare of the people. In one of his edicts he said: "All men are my children and just as I desire for my children all prosperity and happiness in this world and the next, so do I for all men." Asoka laboured hard at public business and declared that he was always ready for it. He said: "At all times, all places..the official reporters should keep me informed of the people's business....At any hour and at any place, work I must for the commonweal."


PAROPANISADAI
ARACHOSIA
Ceded by Seleucus Nikator to Chandragupta
Shahbazgarhi
Mansera
R. Vitasta
R. Asikni
R. Airavati
R. Sutudri
R. Sindhu
Tapra
Kalsi
Mirath
Indraprastha
Mathura
Bairat (Bhabra)
Sravasti
Nigliva
Kapilavastu
Rummindi
Lalita Patan
Rampurwa
Lauriya Nandangarh
Lauriya Araraj
Pataliputra
Kasi
Prayaga
MAGADHA
Champa
Sahasram
Rupnath
Sanchi
R. Narmada
SURASHTRA
Girnar
R. Tapti
PULINDAS
Tamralipti
R. Mahanadi
Sopara
PITINIKAS
Dhauli (Tosali)
Jaugada
RASHTRIKAS
KALINGA
ANDHRA
R. Krishna
Maski
Kopbal
Siddapura
Nellore
SATIYAPUTRA
KERALAPUTRA
CHOLAS
PANDYAS
Rock Edicts and Minor Rock Edicts
Pillar Edicts
Probable Boundary

The Mauryan Empire 250 B. C.
showing Rock Edicts and Minor Rock Edicts, and Pillar Edicts

Asoka had inherited a well-organized system of administration. He did not effect any change in the structure of the Mauryan system of administration as evolved during the reign of his predecessors. However, he completely altered its spirit. He infused into the administration a new spirit of humanity and culture.

The Mauryan empire under Asoka was divided into six provinces. They were: Magadha directly administered by the emperor, Taxila, Ujjain, Girnar, Tosali, and Suvarnagiri. The-emperor maintained a firm grip over the provincial administration. He exhorted his officers to do their duty without fear or favour and look after the happiness of his subjects as a skilful nurse would eagerly care for the welfare of the child entrusted to her care.

Asoka appointed special officers called *Dharmamahamatras* for the purpose of raising the moral standards of his people. He made the propagation of morality and virtue the chief function of the Mauryan state. Asoka's moral code laid stress on respect for elders and holy men. Slaves were to be treated by all with special consideration. Pupils were to show respect for teachers. Everyone was to tell the truth and cultivate the virtues of right living and self-control.

Asoka lessened the severity of the Mauryan penal code. He abolished all forms of judicial torture, and made the penal code more humane.

Asoka reduced the expenditure of administration and the money thus saved was spent on building hospitals for both men and animals, for the cultivation of medicinal herbs in carefully maintained botanical gardens, and on roads, rest houses, and other public works. Asoka completed the construction of the *Sudarsana* lake started by Chandragupta Maurya. He made special provision for the education of women. A special department was created for the care of subject races.

Although himself a convert to Budhism, Asoka was very tolerant towards other religions. He made universal religious toleration a fundamental principle of his administration. He liberally helped the Hindus and Jains. His edicts did not confer any special benefit on the Buddhists.

The Last Years of Asoka

Asoka's reign lasted for thirty-six to thirty-seven years from his accession. A few doubtful legends represent Asoka towards the end of his reign as wasting the resources of the empire in indiscriminate gifts to monks and monasteries. A few other legends, equally doubtful, assert that he abdicated. Asoka's authentic records give no support to such legends. They describe him as a masterful ruler to the last, ruling church and state alike with a strong hand. A Tibetan tradition affirms that he died at Taxila.

The Place of Asoka in History

Asoka was, perhaps, the greatest of kings in the history of the world. His uniqueness consists in his having given up warfare and accepted the ways of peace in the full tide of military victory. Asoka was deeply devoted to the principles of peace taught by Buddhism. It was Asoka's services to Buddhism that transformed this religion from a local sect into a world religion. His place in the history of Buddhism is second only to that of its founder. Asoka also spiritualised politics by introducing some very high ideals in that sphere. His ideal was government by *Dharma*, law by *Dharma*, and progress by *Dharma*. And, the *Dharma* which he preached contained the quintessence of all religions. In short, Asoka's achievements as a conqueror, religious leader, moral reformer, and administrator entitle him to a place of honour in history. H. G. Wells writes about Asoka as follows: "Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses, their serenities and royal highnesses and the like,.. the name of Asoka shines and shines almost alone, a star."

THE DECLINE OF THE MAURYAN EMPIRF

Successors of Asoka

The great Mauryan empire lost its glory after the death of Asoka in 237 B. C. Seven kings succeeded Asoka, one after the other, within a period of about fifty years. All of them were weak, and hence, the empire declined under them. There were frequent rebellions and revolts by which many parts broke loose from the empire, and became independent. Kashmir became independent under Jalauka. Gandhara became independent under Virasena. Gujarat also declared its independence. The southern parts of the empire passed under the control of the Andhras about 225 B. C. Kalinga became independent in 213 B. C. The Punjab was overrun by the Bactrian Greeks about 200 B. C. The last ruler of the Mauryan dynasty was Brihadratha. He was assassinated by his own commander-in-chief Pushyamitra Sunga in 185 B. C. Pushyamitra, after the assassination, established the Sunga dynasty in the place of the Mauryan dynasty and ruled over Magadha and the neighbouring territories.

CAUSES OF THE DECLINE OF THE MAURYAN EMPIRE

We have seen above that the course of the decline of the Mauryan empire was a slow and gradual process. A variety of causes contributed to the decline of the Mauryan empire.

According to certain historians, the decline of the Mauryan empire was caused by a militant Brahminical reaction against the religious policy of Asoka. It has been pointed out that the pro-Buddhist policy of Asoka must have irritated his Hindu subjects and his policy of *Ahimsa* reduced the military strength of the empire and made it helpless against foreign invaders. These arguments seem to be far from convincing. Asoka never persecuted any religion and his inscriptions indicate that he extended his liberal patronage to the Brahmins. There is no evidence to show that the Brahmins, as an organized group, rose in rebellion against Asoka or his successors. The Sunga revolution was only a dynastic revolution. It cannot be described as a Brahminical revolt, for, it did not have the support of Brahmins as a whole. Pushyamitra Sunga had actually drawn his support from the army which was largely non-Brahmin in composition. It may also be noted that Pushyamitra's assassination of Brihadratha had been condemned by Brahmin writers like Bana. Again, though Asoka gave up warfare, he realized the importance of military strength to preserve his empire, and therefore, the army was kept at the highest pitch of efficiency. For these reasons, the view that the Mauryan empire declined as a result of a Brahminical reaction against Asoka's religious policy and the weakness of the Mauryan army caused by Asoka's policy of *Ahimsa* cannot be accepted. Hence, the real causes of the decline of the Mauryan empire are to be sought elsewhere.

The weakness of the successors of Asoka was, perhaps, a major cause of the decline of the Mauryan empire. The successors of Asoka were mere pigmies compared to the towering personality of Asoka and their 'shoulders were not fit to bear the weight of his mighty monarchy.' Under them, the Mauryan administrative system collapsed and revolts broke out in various parts of the empire. This opportunity was utilized by the governors of the outlying provinces to declare themselves independent of the central government.

Deterioration of the military power of the Mauryan empire after Asoka's death was an important cause of the Mauryan decline. The weak successors of Asoka failed to maintain the efficiency of the army at the level in which Asoka had maintained it. It was military power that had brought the Mauryan empire into existence and it was military power that made it great. Naturally a weakened military hastened the downfall of that empire.

The heterogeneous character of the empire was another cause of its downfall. The Mauryan empire consisted of people belonging to different races and creeds and most of them retained their separate identity. There was no sense of unity among them and this undermined the very foundations of the Mauryan empire.

The uncentral position of the Mauryan capital Pataliputra was a source of weakness to the empire. In those days when transport was bound to be slow and difficult it was impossible to control effectively the outlying provinces. This enabled them to break away when the great days of Asoka were over.

Excessive centralization of government machinery eventually proved to be a disintegrating factor. Everything had depended upon the ability of the monarch who was the head of the central government. The weak successors of Asoka were not able to tackle the difficult situation that followed the death of the great emperor.

Foreign invasion gave the death blow to the empire that was already tottering on account of internal causes. The Greeks overran its northern part by about 200 B. C. The failure of the Mauryan kings to check the Greek invasion must have ruined their prestige in the eyes of the people. It was under such circumstances that Pushyamitra Sunga assassinated Brihadratha Maurya and brought about the end of the Mauryan dynasty.

LITERATURE, ART, AND ARCHITECTURE

The Mauryan period saw a remarkable development of language, literature, art, and architecture. The peace and prosperity which prevailed in the country provided both the inspiration and material patronage required for the development of culture.

Classical Sanskrit continued to be the literary language. It assumed a definite form and shape. However, the spoken Aryan language had by this time developed into three distinct dialects, viz. the Northern, the Midland, and the Eastern. The Jains and the Buddhists employed local languages for the propagation of their faiths. The edicts of Asoka also gave a fillip to the growth of vernaculars. The scripts employed were *Kharoshti* and *Brahmi*.

The *Arthasastra* of Kautalya and the *Kalpasutra* of Bhadrabahu are the important literary productions of the Mauryan period. Certain portions of the Jain scripture and the later *Dharmasastras* were composed during this period. Certain portions of the *Mahabharata* and *Ramayana* are also believed to have been composed during this period. The period saw a considerable output in the field of grammatical studies. There was a rich crop of *Kavyas* and *Akhyanas* also. Most of this literature has been lost though stray samples from a few survive in citations in later works.

The Mauryan age saw a remarkable development of education also. The standard of education was high and even women made considerable progress in education. Takshasila was a famous centre of advanced education where almost every branch of knowledge was taught. Technical education also seems to have made much progress, and the engineers and technicians of the period possessed a high degree of skill.

There was considerable improvement in the field of medicine also. Organized medical treatment received great encouragement. The standard of literacy was high as has been testified to by Megasthenes.

In art and architecture, as in other spheres of national life, the Mauryan age constituted a notable epoch. Asoka was a great patron of art and architecture. Asoka is said to have founded Srinagar and many other cities. He constructed stupas, monasteries, and pillars which show the skill of the artists, the architects, the sculptors and the engineers of those days Most of the surviving monuments of the age belong to Asoka's regin. The use of stone became common in the Asokan period and a new school of art called the Mauryan School of Art was evolved. The best specimens of Asokan art are furnished by a number of monolithic columns with their majestic animal capitals. Some of the edicts of Asoka are inscribed on these pillars. The most beautiful of the Asokan pillars is the Saranath pillar raised in the deer park where the Buddha preached his first sermon. The capital of this pillar is adorned with four majestic lions holding the *Dharmachakra* and this has been adopted as India's state emblem The sculptures on the stupas of Bharhut and Sanchi and the Barabar and Nagarjuna caves are some of the beautiful examples of the Mauryan art. These masterpieces of Asokan art are believed to have been influenced by the Achaemenied technique.

QUESTIONS

Essay Type

1. Give an account of the reign of Chandragupta Maurya.
2. Describe the rise of the Mauryan empire and its extent under Chandragupta Maurya.
3. Briefly outline the Mauryan system of administration.
4. Describe the achievements of Asoka as a ruler and reformer.
5. Explain the *Dharma* of Asoka. What were the measures adopted by Asoka to propagate his *Dharma*?
6. What were the measures adopted by Asoka to spread Buddhism?
7. What were the administrative reforms introduced by Asoka?
8. Estimate the greatness of Asoka.
9. Explain the causes of the decline and downfall of the Mauryan empire.

10. Briefly describe the growth of language, literature, art, an architecture during the Mauryan period.

Short-answer Type

1. What are the important sources of the history of the Maurya empire?
2. What do you know of the ancestry of Chandragupta Maurya
3. How did Chandragupta Maurya overthrow the last Nan ruler?
4. How did Chandragupta Maurya become the master of th whole of North India?
5. What was the extent of Chandragupta Maurya's empire?
6. Who was Seleukos? Why did he invade India?
7. Give the terms of the treaty concluded between Chandragupt and Seleukos.
8. Point out the structure of the Mauryan central government.
9. Do you agree with the view that the Mauryan emperor was a autocrat?
10. What do you know of the system of provincial and local gove ment in the Mauryan empire?
11. Bring out the main features of the Municipal administration Pataliputra?
12. Explain the features of the military administration of th Mauryan empire.
13. What were the salient features of the Mauryan judici administration?
14. Explain the main features of the revenue system of the Maury empire.
15. Do you agree with the view that the Mauryan empire was welfare state?
16. Why was the coronation of Asoka delayed after his accessi to the throne?
17. Point out the importance of the Kalinga war.
18. Mention briefly the services of Asoka to Buddhism.
19. Summarize the administrative reforms of Asoka.
20. Assess the place of Asoka in history.
21. Narrate the course of the decline of the Mauryan empire af Asoka.
22. What do you understand by the Sunga revolution?
23. Do you agree with the view that the decline of the Maury empire was caused by Asoka's religious policy? If not, wh

24. How did the weakness of the successors of Asoka contribute to the decline of the Mauryan empire?
25. In what way did the deterioration of Mauryan military power contribute to the decline of the Mauryan empire?
26. Do you think that the position of the Mauryan capital influenced the decline of the Mauryan empire?
27. What is the role of foreign invasion in bringing about the decline of the Mauryan empire?
28. Estimate the progress of language and literature under the Mauryas.
29. Briefly point out the major developments in the field of art and architecture in the Mauryan empire.

Objective Type

A. *Name the following:*

   (a) The founder of the Mauryan dynasty.
   (b) The Greek general defeated by Chandragupta Maurya.
   (c) The territories ceded to Chandragupta Maurya by Seleukos Nikator.
   (d) The conquests made by Bindusara.
   (e) The territory conquered by Asoka after his accession.

B. *Match the following:*

A	B
1. *Indika*	*Amitraghata*
2. *Arthasastra*	Seleukos Nikator
3. *Mudrarakshasa*	Kautalya
4. Chandragupta Maurya	Kalinga War
5. Bindusara	Megasthenes
6. Asoka	Visakadatta

Map Questions

1. Indicate the extent of the Mauryan empire under Chandragupta Maurya in the outline map provided and mark the following places: Pataliputra, Taxila, and Ujjain.
2. Indicate the extent of the Mauryan Empire under Asoka in the outline map provided and mark the sites of the pillar and rock edicts.

CHAPTER IX

The Sungas and the Kanvas

THE SUNGAS (185—73 B. C.)

There are several theories regarding the origin of the Sunga According to Panini the Sungas were *Brahmins* of the Bharadw *Gotra*. They originally ruled over Vidisa (near Ujjain) as vass of the Mauryan emperors. As we have seen, a Sunga chieftai Pushyamitra Sunga, who was the Commander-in-Chief of Brihadrat Maurya, the last Mauryan emperor. assassinated Brihadratha wh he was reviewing the troops and founded the rule of the Sunga dynas in Magadha.

Pushyamitra Sunga could establish his rule only over a part the Mauryan empire. Pushyamitra was, however, an ambitio energetic, and strong ruler. He settled a dispute to the throne Vidarbha and brought the kingdom under Magadhan supremac Perhaps, the most important event of his reign was the Greek invasi of Magadha. The Greek king of Kabul and the Punjab invad Magadha with a large army about the year 150 B. C The name the Greek invader is not definitely known. Some have identi the invader with Menander while some others say that this invad was Demetrius. The incident is referred to by Patanjali in his gramm Kalidasa in his *Malavikagnimithram* and in the *Gargi Samhita*. T Greeks captured Saketa, Panchala, and Mathura and advanced on Pataliputra. The tide of the invasion was arrested by Pushyamit grandson Vasumitra

Shortly after the defeat of the Greek invader Magadha w invaded by Kharavela, the Jain king of Kalinga. Karavela is belie to have invaded Magadha twice. Pushyamitra was forced to sub and the treasures of the capital were seized by the victor.

Pushyamitra Sunga was an orthodox Hindu. He revived the Brahminical sacrifices. He performed two *Aswamedha* sacrifices celebrate his military victories. These rites had a double significa On the one hand, they proclaimed the rise of a new empire on ashes of the Mauryan hegemony which was successful against fore invasions in defending *Aryavarta*. On the other hand, they heral the dawn of a new Brahminical movement which reached its cli in the glorious days of the Guptas.

Pushyamitra died after a reign of 36 years. He was succeeded by his son Agnimitra. This prince is the hero of the famous drama *Malavikagnimithram* written by India's greatest playwright Kalidasa. The next ruler was Vasumitra who had defeated the Greeks in his youth. He was killed by his minister Mitradeva. Devabhuti was the last ruler of the Sunga dynasty. He was worthless and licentious, and was murdered by his *Brahmin* minister Vasudeva who usurped the throne in 73 B. C. Thus ended the rule of the Sungas.

THE KANVAS (73—28 B. C.)

Vasudeva Kanva who murdered Devabhuti and usurped the throne founded a new dynasty of his own called the Kanva dynasty. According to the puranas, the Kanva dynasty had four kings who ruled for 45 years. Dr. Smith assigns to the Kanvas the period from 73 to 28 B. C.

. It appears that the territory ruled by the Kanva monarchs was very much less than that under the Sungas. The Punjab had already been occupied by the Greeks. The Mitra kings were ruling over the greater part of the Gangetic plains to the west of Magadha. The Sungas were still holding Vidisa. The Kanva rule was actually confined to Magadha alone. The last ruler of the line, Susarman, was overthrown by an Andhra ruler.

Cultural Progress under Sungas and the Kanvas

The Sunga-Kanva era saw a remarkable outburst of activities in the field of religion, literature. and arts.

Both the Sungas and the Kanvas were *Brahmins* and under them there was a great revival of Hinduism. Hinduism once again became popular. Vedic sacrifices and rituals were revived. The worship of Vishnu became very popular during this period.

There was also a great revival of Sanskrit literature. It was during Pushyamitra's reign that Patanjali wrote his famous commentary on Panini's grammar called *Mahabhashya*. Some of the great *Dharmasastras* and *Yogasutras* were produced during the Sunga-Kanva epoch The Buddhist work *Milinda Panha* also belongs to this period. Some scholars would assign Kalidasa also to the Sunga period although this view has not gained general acceptance by scholars.

Art and architecture also made great progress during this period. The finest examples of the art of this period are to be found at Bharhut and Amaravati. They depict scenes from the life of the Buddha with a beauty and skill which is unrivalled. Some of the most i portant monuments of this period are the old vihara of Bhaja n Poona, the Chaitya halls at Nasik and Karle, the stupa at Amara and the Garuda pillar at Besanagar. Painting also was practis The walls and ceilings of buildings were decorated with pictures. Th earliest examples of the paintings are to be found in the world fam caves of Ajanta and the Jogimara cave in Orissa.

QUESTIONS

Essay Type

1. Briefly describe the achievements of Pushyamitra Sunga.
2. Give an account of the cultural progress in the Sunga-Kanva epoc

Short-answer Type

1. Point out the circumstances that led to the establishment of t Sunga dynasty.

Objective Type

A. *Name the following:*

(a) The Commander-in-Chief of Brihadratha Maurya w assassinated him.

(b) The founder of the Kanva dynasty.

B. *Match the following:*

Pushyamitra Sunga	—Mahabhashya
Patanjali	Brihadratha

CHAPTER X

Foreign Rule in North-Western India

After the fall of the Mauryan dynasty, north-western India ceased to be a part of the empire of Magadha. It came under the sway of foreign invaders such as the Bactrian-Greeks, the Pahalavas, the Sakas, and the Kushans. It was the absence of a strong central power in North India capable of preserving political unity that enabled these foreigners to invade the country and establish their power. The north-western and western regions remained under them for about five hundred years, from the 2nd century B. C. to the 3rd century A. D.

THE INDO-BACTRIANS

Bactrian Rule

The first foreigners to come into north-western India were the Greeks of Bactria (modern Balkh) known in Indian history as Indo-Greeks or Indo-Bactrians. Bactria, situated beyond the Hindukush mountains, was a rich and fertile country. It had been one of the outlying provinces of the Persian empire, and both Alexander the Great and Seleukos Nikator, Alexander's successor in the East, had tried to make their frontier secure by founding new cities in Bactria with Greek and Macedonian inhabitants. Thus, in this fertile region, the Greek civilization had attained a considerable degree of development and there was a prevailing strain of Hellenic blood in the ruling classes. About the middle of the 3rd century B. C., the Seleukid empire went to pieces, and Bactria took the opportunity to assert its independence about the year 250 B. C. under Diodotes, a Greek general who founded there a dynasty. Diodotes I was succeeded by his son Diodotes II. He was not destined to enjoy the throne peacefully. Euthydemos, another Greek adventurer, ousted him from the throne and captured power. He was succeeded by his son Demetrius. Neglecting Bactria, Demetrius began to conquer the Kabul Valley and portions of the Punjab and Sind. Demetrius is sometimes called the "Second Alexander". Demetrius established his capital at Sagala, modern Sialkot. While he was thus engaged Bactria itself was taken possession of by one Eukratides who also, in imitation of Demetrius, conquered the western Punjab and Kabul. Thus in the latter half of the second century B. C. there came into existence two rival Greek powers in north-western India, viz., the dynasty of Demetrius in the eastern Punjab and the dynasty of Eukratides in lower Afghanistan.

Menander, the son-in-law of Demetrius, was the most important ruler of the dynasty founded by Demetrius. He ruled for about fourteen years, from 160 B. C. to 146 B. C. He was a powerful king and extended his kingdom considerably. He is said to have overrun the Punjab and carried his armies far to the east, capturing Mathura and perhaps, reaching even to Pataliputra itself. It is believed that he embraced Buddhism. He was known as Milinda to the Buddhists. He was not merely a great conqueror but also a great scholar. The account of his scholarly dialogues with the Buddhist monks is preserved in a book entitled *Milinda Panha* (Questions of Milinda). We do not know much about the successors of Menander. They retained their hold on the north-western region of India for a few years more until they were replaced by the Pahalavas or Indo-Parthians.

The other Greek dynasty founded by Eukratides reigned in the Kabul Valley and in the region of Gandhara. Their dominions extended as far east as the Jhelum. Taxila was their capital. Antialcidas was the most important king of Taxila. He appears to have been a rival of Menander. He sent Heliodorus as his ambassador to the Sunga court. The ambassador erected a stone column in honour of Vasudeva at Besanagar and inscribed his name thereon calling himself a follower of Vishnu.

After Antialcidas this kingdom steadily declined and about 40 B. C. the Sakas destroyed the last lingering remnants of the kingdom of Eukratides.

Effects of the Bactrian Rule

The Bactrian rule in north-west India lasted for nearly a century and a half. During this period Indian and Greek cultures came into close contact and influenced each other. The Greek contact revolutionised Indian coinage. The earlier Indian coins we.:e rudely made, punch marked, and were without inscriptions. As a result of the Greek influence, Indian coins became well-shaped and stamped. The Indo-Greek kings inscribed legends on their coins, and some of them had the legends in two scripts, Kharoshti and Greek. The Greeks enriched Indian astronomy also. Greek names of planets and technical terms came to be frequently employed in Indian astronomical works. Indian medicine also seems to have been influenced by the Greek system. Indian sculpture also came under the influence of Greek sculpture. A new school of art called the Gandhara School of Art was evolved. This represented a blending of the Greek and

Indian ideas of art. It is said that the Gandhara artist had, "the hand of a Greek but the heart of an Indian." The Greeks also learned many things from the Indians. The conversion of Menander to Buddhism and Heliodorus to Vaishnavism are conspicuous examples of the influence of the Indian religions on the Greeks. The Greeks borrowed much from Indian philosophy, literature, mathematics, and medicine. India's trade with the West showed great progress after the Indo-Greek contacts.

THE SAKAS

Saka Rule

The Sakas were originally nomadic tribes called Scythians of Central Asia. About 165—160 B. C. they were driven out of their homeland by another powerful nomadic tribe called the Yeuh-chi of China. They moved south-west into Afghanistan and waged wars with the Indo-Bactrians and the Indo-Parthians. In course of time some of them crossed the Hindukush and Sulaiman ranges and settled in the north-western frontier region of India. Some of them got employment under the Pahalava or Indo-Parthian rulers and rose to the rank of satraps or viceroys. These satraps soon became independent and established their kingdoms in the north-western regions of India. They retained their title of satraps and are known as the Saka satraps or Kshatrapas in Indian history. The satraps of Taxila, Mathura, Nasik, and Ujjain occupy a prominent place in history. The Saka rulers of Taxila and Mathura are known to history as Northern satraps. Their history was not eventful and they were soon overthrown by the Kushans. However, the Sakas of Nasik and Ujjain, known as Western satraps, were powerful enough to establish their sway over extensive territories.

The satraps of Nasik were powerful rulers. The first known Saka satrap of Nasik was Bhumaka. His power extended over Saurashtra and Ajmer. He was succeeded by Nahapana who was the ablest satrap of the dynasty and is supposed to have ruled from 78 to 124 A. D. Nahapana obtained a great victory over the Satavahanas by effecting the conquest of Maharashtra from them. This victory, however, was short-lived. Gautamiputra Satakarni, the great Satavahana ruler, defeated Nahapana and recovered Maharashtra.

The most important of the Saka kingdoms was that of Ujjain. This kingdom was founded by Chastana who ruled over Malwa in 78 A. D. According to some scholars he started the famous Saka era which begins from 78 A. D. His son Jayadaman did not survive him and he was, therefore, succeeded by his grandson Rudradaman.

Rudradaman was the greatest ruler of the Chastana dynasty. We get interesting information about Rudradaman from his famous Girnar inscription. He is believed to have ruled from 120 to 150 A. D. He was a great conqueror. He defeated the Satavahana ruler twice and reconquered all those territories from the Satavahanas which had been lost during the reign of his forefathers. He carried out extensive conquests in other directions also with the result that his empire included Eastern and Western Malwa, Central Gujarat, Kathiawar, Marwar, Cutch, Upper and Lower Sind, Western Rajputana, and North Konkon. From the Girnar inscriptions we learn that Rudradaman had carried out repairs in the Sudarsan lake which had been constructed in the reign of Chandragupta Maurya and made it serviceable for irrigation purposes. He assumed the title of *Mahakshatrapa*. He was a very benevolent ruler.

Rudradaman had about twenty successors. Rudrasimha ,the last of the Western satraps, was murdered by Chandragupta II in 395 A. D. and with this the Saka period came to an end.

Effects of the Saka Rule

The Saka rule constitutes a significant period in the history of India. The Saka satraps were great soldiers. They destroyed the Bactrians and Parthians and prevented the expansion of Satavahana power. The Saka rulers patronised Hindu religion and culture. Under them Mathura and Ujjain became famous centres of literature and learning. Some of the Ajanta cave paintings are said to have been executed during the Saka Age. The Sakas eventually became hinduised and were admitted into the Hindu society as *Kshatriyas*. In this way they helped the rise of the Rajput race.

THE INDO-PARTHIANS OR PAHALAVAS

Parthia lay to the south-east of the Caspian Sea and was a province of the Persian empire. The people of Parthia were known as Parthians or Pahalavas. With Alexander's conquest of the Persian empire Parthia came under the Greeks. About the middle of the third century B. C., almost the same time when Bactria became independent, Parthia also declared its independence.

Mithradates, one of the great kings of Parthia, invaded India and annexed the territory lying between the Indus and the Jhelum about 138 B. C. Soon Taxila became the headquarters of a subordinate Parthian kingdom. The north-western frontier region of India passed into the hands of the Pahalavas or the Indo-Parthians as they are known in Indian history.

The best known Indo-Parthian ruler was Gondophernes who ruled from 14 to 48 A. D. According to Christian tradition

St. Thomas, one of the twelve apostles of Christ, came to his court and converted him to Christianity. After the death of Gondophernes the Indo-Parthian empire broke up and its remnants were finally overthrown by the Kushans.

THE KUSHANS

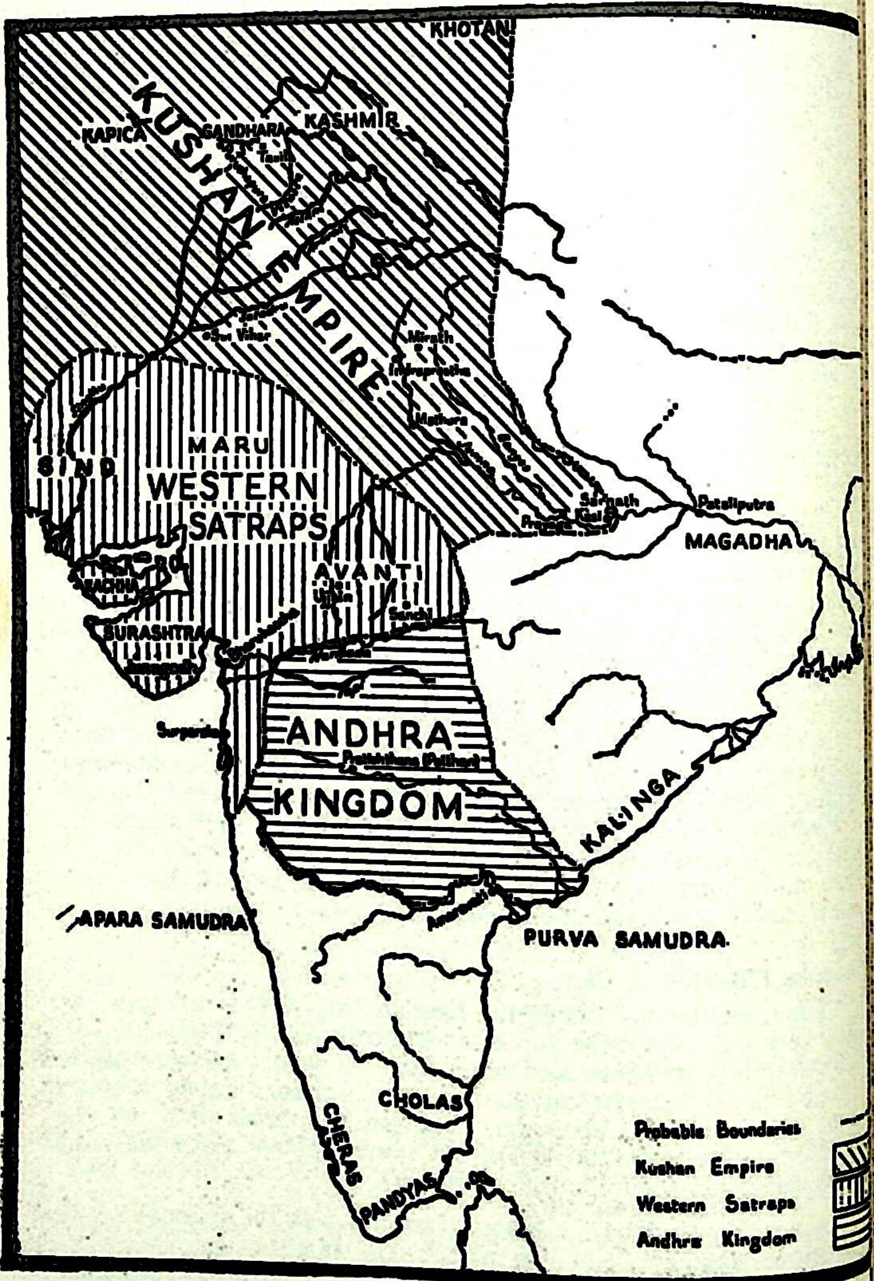
The Kushans were a branch of the nomadic Yeuh-chi tribe of China. About the middle of the second century B. C. the people of the Yeuh-chi tribe were forced to leave their home in China when they came into conflict with another powerful tribe of the Huns. The Yeuh-chi came to Central Asia and from there they spread to Bactria, Parthia, and Afghanistan. In course of time they were divided into five branches and founded five principalities. About 20 A. D. the Kushan branch established its supremacy over the other four. Thus the Kushans established a large kingdom on the ruins of the former Bactrian and Parthian kingdoms.

Kajula Kadphises, commonly known as Kadphises I, was the first great ruler of the Kushans. He was a great conqueror. It was he who defeated the rulers of the other four branches of the Yeuh-chi tribe and established the supremacy of the Kushans. During his long reign of nearly forty years he conquered Bactria, over-ran Kabul, and extended his dominion as far as Taxila. Wima Kadphises, also known as Kadphises II, the son and successor of Kadphises I, was also a great conqueror like his father. He crossed the Indus and occupied the north-western region of India. He defeated the Saka satraps in the north-west. He conquered Kabul and the neighbouring territory from the Parthians as well as the Punjab, Taxila, and a part of Kashmir. He ruled his vast empire from Taxila. He maintained very cordial relations with the Roman empire. Trade between India and Rome became brisk. Roman gold poured into India. Kadphises II was succeeded by Kanishka.

Kanishka (78—120 A. D.)

The most famous among the Kushan kings was Kanishka. We know very little about the parentage and early life of Kanishka. He was certainly not Wima Kadphises' son. It is not known how he became king. There is no unanimity of opinion among scholars about the date of his accession. The most probable date of his accession seems to be 78 A. D., but some scholars place the event about half a century later, i. e., 120 A. D.

According to certain scholars Kanishka was the founder of the well known Saka era beginning in 78 A. D. It was called *Saka Nripa Kala*, the era of the Saka king, either because Kanishka was considered to be a Saka king or because the era was in use for long time among the Saka rulers of Malwa or Gujarat.


KHOTAN
KUSHAN EMPIRE
KAPICA
GANDHARA
KASHMIR
Taxila
Sui Vihar
Mirath
Indraprastha
Mathura
Ganges
Sarnath
Kasi
Prayaga
Pataliputra
MAGADHA
SIND
MARU
WESTERN SATRAPS
KACHHA
SURASHTRA
Junagadh
AVANTI
Ujjain
Sanchi
Narmada
Surparaka
ANDHRA KINGDOM
Pratishthana (Paithan)
KALINGA
Amaravati
APARA SAMUDRA
PURVA SAMUDRA
CHOLAS
CHERAS
PANDYAS
Probable Boundaries
Kushan Empire
Western Satraps
Andhra Kingdom

India C. 120 A. D. showing the Kushan Empire, the Western Satraps and the Andhra Kingdom.

Conquests

Kanishka was a great conqueror. When Kanishka ascended the throne his empire consisted of Afghanistan, Sind, the Punjab, and portions of the former Parthian and Bactrian kingdoms. He wished to extend his empire to India and Central Asia. He annexed Kashmir to his empire and founded there the city of Kanishkapura. He overran all western India as far as Benaras. He also took a large part of the Magadha kingdom. According to tradition he even raided Pataliputra and from there brought to his court the Buddhist sage Aswaghosha. The annexation of Magadha completed Kanishka's conquest of Upper India.

Kanishka also waged a war with the Parthians on the west and invaded the Chinese territory across the Pamirs. As a result of his successful wars against China he annexed three provinces of the Chinese empire, viz., Kashgar, Yarkhand, and Khotan. The conquest of these Chinese provinces greatly enhanced the prestige of Kanishka. He adopted imperial titles such as, "The lord of the whole world" and "Caesar". No king of India, before or after him, has ruled over these territories. The empire of Kanishka thus included Afghanistan, the Punjab, Kashmir, Sind, Uttar Pradesh, Kashgar, Khotan, and Yarkhand. Purushapura (Peshawar) was the capital of Kanishka's vast empire.

Kanishka and Buddhism

The fame of Kanishka rests not on his military laurels, but on the fact that he was a great patron of Buddhism. During this period a new form of Buddhism, very much different from that taught by the Buddha, was becoming popular. This was known as the *Mahayana* Buddhism. The Buddha was worshipped as a god in *Mahayana* and it stated that every man could attain *Nirvana*. Kanishka embraced *Mahayana* Buddhism towards the middle of his reign. He is said to have been a Zoroastrian before he became a Buddhist. After his conversion he devoted all the resources of his empire to the propagation of Buddhism. On account of his patronage of Buddhism Kanishka has been called "a Second Asoka". Kanishka convened the Fourth Buddhist Council at Kundalavana in Kashmir in order to settle the differences among various Buddhist sects. The Council was attended by 500 monks from various parts of India. It was presided over by Vasumitra and its vice-president was Aswaghosha. The Council gave official recognition to *Mahayanism*. Kanishka sent missionaries to Tibet, Central Asia, China, Japan, and Korea for the purpose of spreading Buddhism. He gave large grants of money to Buddhist monks. Old monasteries were repaired and new ones were built. Stupas and images of the Buddha and *Bodhisatvas* were made.

Though Kanishka was a Buddhist he was cosmopolitan in outlook and tolerant towards other religions. This is clear from the fact that his coins bear the figures of Zoroastrian, Greek, and Hindu deities along with Buddhist figures.

Patronage of Literature, Art, and Architecture

Kanishka was a great patron of literature, art, and architecture. The age of Kanishka was a period of great literary activity. Kanishka's court was adorned by several brilliant scholars like Aswaghosha, Vasumitra, Nagarjuna, and Charaka and they produced many brilliant works. Aswaghosha was a poet of high rank, a great master of music and also a zealous missionary of the Buddhist religion. He wrote the *Buddhacharita,* a complete life of the Buddha in epic style, in fine Sanskrit. He also produced works like *Saundarananda* and the *Sutralankara*. Nagarjuna was a great exponent of *Mahayanism* and he wrote such works as the *Madhyamikasutras* and *Dharma Samgraha.* Vasumitra wrote the *Mahavibhasha,* an encyclopaedia of Buddhist philosophy. Charaka was a great Ayurvedic physician and he wrote the *Charaka Samhita.* Susruta, another reputed Ayurvedic physician, was a contemporary of Kanishka and a member of his court. According to certain scholars, Bharata's *Natyasastra* also belongs to the age of Kanishka.

Kanishka's reign saw a remarkable growth of art, architecture, and sculpture also. Like Asoka, Kanishka was a great builder. He built several new cities of which Kanishkapura in Kashmir is the best known. He caused the construction of several monasteries and stupas also. During the age of Kanishka a new school of art known as the Gandhara school developed. This school represented a blending of Greek and Indian styles of art. For this reason the Gandhara School has sometimes been described as Greaco-Buddhist art. Greek forms and art techniques were applied to Buddhist themes. The images of the Buddha began to appear like those of the Greek gods. Besides the Gandhara School, a purely indigenous system of art flourished at Mathura and Sarnath.

Foreign Trade and Cultural Relations

The Kushan empire under Kanishka had extensive trade relations and active cultural contacts with several foreign countries such as Rome, China, Siam, and Cambodia.

The contact between India and Rome was intimate. Trade flourished both by land and sea. Among the articles that weere sent by India to Rome were perfumes, spices, silk, muslin cloth, and precious stones. The Roman writer Pliny lamented over the flow of gold from Rome to India in payment of articles of luxury imported from India. The Roman emperor Trajan is said to have sent an embassy to the court of Kanishka. Overland trade connections existed with China also. The Kushan empire outside India saw active missionary efforts for the propagation of Buddhism. The great Kashyapa Matanga and Dharmaratna were sent out to the Indo-Scythian countries for missionary enterprises. Beginning with the age of Kanishka there was a steady flow of scholars, monks, and missionaries of whom the most famous was Kumarajiva who translated into the Chinese the works of Aswaghosha, Nagarjuna, and Vasumitra around 400 A. D.

Nothing definite can be said about the end of Kanishka. However, there are reasons to believe that he died in a battle-field far distant to the north of India in 120 A. D.

Successors of Kanishka

Kanishka was succeeded by three rulers, one after the other. They were Vasishka, Huvishka and Vasudeva. They were weak rulers and their periods saw the rapid decline of Kushan power. With Vasudeva who ruled in the third century A. D. the Kushan empire broke up.

QUESTIONS

Essay Type

1. Give a brief account of the rule of the Indo-Bactrians in North-West India.
2. Bring out the main features of the Saka rule in North-West India.
3. Who were the Indo-Parthians? Point out their role in Indian history.
4. Who was Kanishka? What were his services to *Mahayana* Buddhism?
5. Sketch the career and achievements of Kanishka.
6. Bring out the importance of the Kushan period.
7. Who were the Kushans? Assess their contribution to Indian civilization.
8. Describe the effects of foreign invasions on the religion and art of India during the period after the Mauryans.
9. Who were the people who invaded India during the period between the 2nd century B. C. and the 1st century A. D.? Point out the effects of their invasions on religion and art.

Short-answer Type

1. Who were the foreign rulers of north-western India after the fall of the Mauryan empire?
2. What is King Menander's place in Indian history?
3. Which were the Indian territories conquered and occuiped by the Pahalavas?
4. Why were the Saka rulers of north-western India called the 'Saka satraps'?
5. Who were the Kushans? How did they come to India?
6. What were the measures adopted by Kanishka for the spread of Buddhism?
7. Point out Kanishka's contributions to art and literature?
8. Who was Gondophernes? What is the connection between Gondophernes and the Christian tradition regarding the introduction of Christianity in North-West India?

Objective Type

A. *Name the following:*

(a) The two Greek kingdoms in north-western India in the 2nd century B. C.
(b) The first known Saka Satrap of Nasik.
(c) The successor of Bhumaka.
(d) The greatest ruler of the Chastana dynasty.
(e) The inscription which gives the details of the reign of Rudradaman.
(f) The Indo-Parthian ruler connected with the St. Thomas tradition.
(g) The Chinese provinces annexed by Kanishka.
(h) The venue of the Fourth Buddhist Council.
(i) The author of the *Natyasastra*.

B. *Match the following:*

1. Menander	St. Thomas
2. Rudradaman	*Buddhacharita*
3. Gondophernes	*Milinda Panha*
4. Aswaghosha	Girnar Inscription
5. Vasumitra	Kundalavana
6. Kanishka	*Mahavibhasha*

Map Question

Indicate, on the outline map provided, the extent of the Kushan empire under Kanishka and locate the following places: Purushapura, Kanishkapura, Takshasila, and Mathura.

CHAPTER XI

The Satavahanas and the Chetas of Kalinga

THE SATAVAHANAS

The Satavahanas, also known as the Andhras, were the earliest dynasty that attained political prominence in the Deccan. There are references about the Satavahanas in several ancient works such as the *Brahmanas*, the Epics, the *Arthasastra* of Kautalya, the edicts of Asoka, and in numerous foreign works.

From the account of Megasthenes and the edicts of Asoka we learn that the Satavahanas occupied the territory between the rivers Godavari and Krishna in the Mauryan period and were feudatories of the Mauryas. They were a powerful people and their political power was second only to that of the Mauryas in India. They had 30 walled towns besides numerous villages, 100,000 infantry, 2,000 cavalry, and 100 elephants. Srikakulam was their capital. With the downfall of the Mauryan empire the Satavahanas became independent.

Satavahana Rule

Simukha was the founder of Satavahana independence. After the death of Asoka, Simukha who was at that time the Satavahana ruler declared himself independent of the Mauryas about 234 B. C. He ruled for twenty-three years and was succeeded by his brother Krishna. Under Krishna the consolidation and expansion of the Satavahana power began. He extended the Satavahana dominions to the whole of the South and assumed the title of '*Dakshinapatha Pathi*' or the 'Lord Paramount of the whole of the South'. He ruled for eighteen years.

Krishna was succeeded by his nephew Sri Satakarni who was the son of Simukha. Sri Satakarni was one of the most powerful rulers of the Satavahana dynasty. In fact, Sri Satakarni was the real founder of Satavahana greatness. He waged wars both in the north and the south and won brilliant victories. He conquered Berar, Malwa and Maharashtra. He performed two *Aswamedha yagas* in commemoration of his victories. He shifted his capital from Srikakulam to Paithan or Pratishthana on the Godavari. He also assumed the title of *Dakshinapatha pathi*.

Sri Satakarni had thirteen successors on the Satavahana throne, one after the other. All of them assumed the title of *Satakarni* and added it to their name and they all together ruled for a period of 200 years. They had to wage constant wars with Saka satraps who had then occupied the territories now included in Gujarat, Rajasthan, and Maharashtra.

The seventeenth king of the Satavahana dynasty was Hala Satakarni who occupied a prominent place in the cultural history of southern India. He himself was a man of great literary taste and is credited with having compiled the famous book of poems *Saptasataka*, a Prakrit work containing 700 stanzas. Another great work *Brihat Katha* was also written during his reign. The well-known Sanskrit grammar *Katantra* was written by one of his ministers.

Gautamiputra Satakarni was the most famous ruler of the Satavahana dynasty. He ascended the throne in 106 A. D. He waged successful wars against the Sakas and the Greeks of the west and annexed a large portion of their kingdoms to his empire. He took pride in calling himself the destroyer of the Sakas, the Yavanas (Indo-Bactrian Greeks), and the Pahalavas (Parthians). From the evidence of the inscriptions it appears that Gautamiputra's authority extended over the entire region from Kathiawar in the north to the Krishna in the south and from Konkon in the west to Berar in the east. Besides this, under Gautamiputra the suzerain authority of the Satavahanas was acknowledged in extensive areas of North India. Satavahanas in this way became a connecting link between North India and South India. The Aryan culture of the north mixed with the Dravidian culture of the south and the idea of India being geographically and culturally one country was strengthened under the Satavahanas. Gautamiputra Satakarni is recorded to have ruled for 24 years and so the date of his death must be 130 A. D.

Vasishtiputra Sripulamayi succeeded Gautamiputra Satakarni. It was about this time that Malwa and Kathiawar were united under Rudradaman, a powerful Western satrap who is said to have fought long and hard against the Satavahana king and defeated him. Pulamayi was forced to give back the regions conquered from the Sakas. The hostilities were ended for the time being by the marriage of Pulamayi with Rudradaman's daughter, but the struggle was again revived. The continuous warfare exhausted the strength of the Satavahanas and finally led to their downfall.

The last great ruler of the Satavahana line was Yanjasri. He recovered from the Western satraps some of the territories lost by his father. The successors of Yanjasri were weak and incompetent and under them the Andhra power steadily declined. The dynasty seems to have ended about 225 A. D. The Western satraps conquered a part of the Deccan and continued to rule over it for more than a hundred years. The rest of the empire was divided among such new dynasties as the Abhiras, the Kadambas, and the Ikshvakus.

Life of the People Under the Satavahanas

From the inscriptions and sculptures of the Satavahana rulers we derive a truthful picture of the various aspects of the life of the people during the Satavahana period.

Government

Hereditary monarchy was the prevailing form of government. The kingdom was divided into three provinces, each under a hereditary chief. The provinces were divided into districts called *Aharas*. The head of the *Ahara* was called *Amatya* and the *Amatya* was not a hereditary officer. The *Aharas* were further sub-divided into *Gramas* and each *Grama* was under the headman called *Gramika*. The towns had municipal councils called *Nigamasabhas*. Most of the Satavahana kings were benevolent rulers and the country became prosperous under them.

Society

The social organization was based on the caste system. Women occupied a prominent place in society. They owned property of their own and could dispose of them as they desired. Ladies took part in the proceedings of assemblies and entertained guests along with their husbands.

Religion

The Satavahana rulers were Brahmins and were partons of Hinduism. Indra, Siva, and Krishna were the most popular gods worshipped by the Hindus. But Buddhism was also flourishing as the Satavahana rulers were tolerant and allowed Buddhism to spread in their kingdom. The rulers made liberal grants to Buddhist monasteries. Amaravati was an important centre of Buddhism. There was perfect harmony among the followers of Hinduism and Jainism also.

Literature and Arts

Early literature was mainly in Prakrit like Hala's *Saptasataka*. However, the language of scholarship was Sanskrit. There was a remarkable development of art also. The Nasik caves preserve the best specimens of early Satavahana art. Nagarjunakonda and Amaravati developed into great centres of Buddhist art and architecture. Some of the Ajanta cave paintings are also attributed to the patronage of Satavahana rulers.

Economic Life

The Satavahana kings paid special attention to the development of agriculture and the country became prosperous under them. Forests were cleared and villages established. Roads were built to provide communication throughout their vast empire. Towns sprang up in the region of Nasik, and in the delta of the Godavari because of the increase in trade. Foreign trade also flourished well. The Satavahana empire had trade relations with Rome, Persia, Iraq, and Arabia in the west, and with Burma and Malaya in the east. Trade with the Roman empire was particularly important. Strabo and Pliny testify to the great increase in trade with Rome during the Satavahana period. Kalyan, Soparo, and Barygaza were the most important seaports. The important articles of export were textiles, spices and cotton and the main articles of import were wine, glassware, and other luxury goods.

The Satavahana inscriptions mention the existence of different classes of workers such as corn-dealers, weavers, oil-pressers, carpenters, stone-masons, etc. A number of craft-guilds flourished and each guild had its own officers and public halls. The guilds, besides safe-guarding the professional interests of their members, also acted as banking institutions and received deposits. Gold coins called *Swarnas* were in use. Silver and copper coins were also in circulation.

THE CHETAS OF KALINGA

Kharavela of Kalinga (176—163 B. C.)

Asoka had conquered Kalinga and annexed it to the Mauryan empire. Soon after the death of Asoka Kalinga threw off the yoke of Magadhan imperialism and declared its independence. Kalinga soon grew into a formidable power under its vigorous and ambitious king, Kharavela (176—163 B. C.) of the Cheta dynasty. Kharavela was the third ruler of the Cheta dynasty.

The Hathigumpha inscription found at Udayagiri near Cuttack narrates the conquests and other achievements of Kharavela in the first thirteen or fourteen years of his reign. The inscription is in Prakrit and is written in the Brahmi script.

According to the inscription Kharavela became king in his 24th year. The king improved his capital. He threatened the Mushikas, conquered the Rashtrikas of Maharashtra and the Bhojakas of Berar, sacked Gorathagiri in Gaya district, and attacked Rajagriha. He defeated Demetrius, the Indo-Bactrian ruler. He led military expeditions to northern India and harassed the kings of Uttarapatha, humbled the king of Magadha, and brought home rich booty from Anga and Magadha. He led military expeditions to the south and subdued the Pandyan king and obtained several costly presents from him. He also performed the *Rajasuya,* granted remission of taxes to his subjects, and conferred several privileges on rural and urban corporations. Kharavela was a devout Jain and gave large donations to Jain monks and codified the Jain canon. The inscription describes Kharavela as the king of peace, the king of prosperity, the king of *Dharma,* etc. Although he was a devout Jain he was tolerant towards other religions.

Some scholars are inclined to doubt the truth of the statements in the inscription, but in the absence of any contradictory evidence, the inscription has to be accepted in its face value. A sympathetic study of the inscription will show that Kharavela was a great king who had significant achievements in the arts of peace and war.

QUESTIONS

Essay Type

1. Outline the history of the Satavahanas.
2. Who were the Satavahanas? Mention their achievements in the political and cultural spheres of ancient India.
3. Who were the Satavahanas? What were their contributions to South Indian culture?
4. What was the social and economic condition of the people under the Satavahanas?

Short-answer Type

1. Who was Sri Satakarni? Why is he famous in the history of South India?
2. Why is Gautamiputra Satakarni regarded as the greatest among the Satavahana rulers?
3. Point out the major achievements of Vasishtiputra Sri Pulamayi.
4. Write a note on Kharavela of Kalinga.

Objective Type

A. *Name the following:*

(a) The founder of Satavahana independence.
(b) The author of the *Saptasataka.*
(c) The greatest ruler of Satavahana dynasty.
(d) The inscription describing the achievements of Kharavela of Kalinga.

B. *Match the following:*

A	B
1. Hala Satakarni	Hathikumbha inscription
2. Kharavela	*Saptasataka*

CHAPTER XII

Early Cholas, Cheras and Pandyas

The region lying to the south of the Krishna and the Tunga-bhadra is known as South India. It included the three kingdoms of Chola, Chera and Pandya, and was generally called *Tamizhakam* in ancient days. The Chola kingdom lay on the east coast and consisted of the districts from Tiruchirappally to Tanjore. The Chera country comprised approximately the present Kerala state. The Pandyas ruled over the larger portion of the districts of Madura and Tinnevelly. South India had in many respects a history and culture distinct from that of North India.

There are references to South India in the *Ramayana*. The writings of Megasthenes contain references to the wealth and power of the Pandya kingdom. There are references to the Pandya country in the *Arthasastra*. The edicts of Asoka also contain references to South India. Pliny, the Roman writer of the first century A. D., refers to the Pandyas. Ptolemy, the great geographer who lived in the second century A. D., knew about *Tamizhakam* and referred to it as *Damirike,* a corrupt form of *Tamizhakam.*

The period of South Indian history covering the first five centuries of the Christian era is known as the *Sangham* age. A great literary association called *Sangham* flourished at Madura during this time. It was the function of this association to preserve and reward the best literary works in Tamil. The literary works thus preserved are known as the *Sangham* works. The most important among the *Sangham* works are the *Thirukurul* written by Thiruvalluvar, the *Patittupattu,* the *Purananuru,* the *Akananuru,* the *Nattinai,* the *Tolkapium,* and the *Kuruntokai.* These works throw a flood of light on the early history of South India. The *Silappadhikaram* written by Ilam Ko Adigal and *Manimekhalai* written by Sattanar which are the works of a later age also give some useful information about the period.

Early Cholas

Cholamandalam, the kingdom of the Cholas, lay to the north-east of the Pandya territory between the Pennar and Vettar rivers. The Cholas were an ancient dynasty. The *Sangham* literature provides us some reliable information about early Cholas.

The greatest among the Chola kings of the *Sangham* period was Karikala. The greatest exploit of Karikala was his brilliant victory at Kovil Venni over the combined forces of the Cheras and Pandyas who were aided by as many as eleven chieftains. Paranar, a contemporary poet, credits him with another great victory over a confederacy of nine minor chieftains also. He is also said to have raided Ceylon. His capital was Uraiyur, a suburb of Tiruchirapally. Kaveripattanam or Puhar was the seaport of his kingdom. He constructed irrigation canals on the Kaveri. This brought economic prosperity to the land. He patronised Tamil literature and championed the cause of Brahminism. Karikala's death was followed by the destruction of Uraiyur and Puhar. There was a disputed succession. After Karikala the supremacy among the South Indian kingdoms passed on to the Cheras.

Early Cheras

The land of the Cheras lay north west of the Pandyan kingdom along the Western Ghats on the sea side. The *Sangham* works *Patittupattu* and *Purananuru* mention the names of several Chera kings of the *Sangham* period. The first known Chera monarch was Udayan Cheralatan. He is considered to be the Chera ruler defeated by Karikala Chola in the battle of Kovil Venni. Nedum Cheralatan who succeeded Udayan Cheralatan defeated the Kadambas of Banavasi. He is said to have won a victory over the Yavanas also. He had a prosperous reign and was the son-in-law of Karikala Chola. He extended his patronage to poets like Kapilar. The greatest among the early Cheras was Senguttuvan Chera whose story is given in *Silappadhikaram*. He was a great soldier and is believed to have conquered a vast region extending from the Kanyakumari in the south to the Himalayas in the north. He is said to have won naval victories also. He extended his liberal patronage to arts and letters. He encouraged trade and commerce. Foreign trade flourished vigorously under him. Roman and Greek merchants set up colonies at Cranganore. Senguttuvan is believed to have ruled for over half a century. It has been pointed out that Senguttuvan is a legendary name and that the achievements ascribed to him actually belonged to *Kadalottiya Vel Kelu Kuttuvan* whose story is given in the *Patittupattu* by Paranar. Mantaram Cheral, one of the successors of Senguttavan, was defeated by the Pandya ruler Nedumchezhiyan and this led to the ascendancy of the Pandyas in South India.

The capital of the early Cheras was Vanchimutur. Tiruvanchikulam in modern Cranganore has been identified as Vanchimutur. In addition to the Chera royal family of Vanchi, two other branches of the Chera imperial line ruled from Mantai and Tondi.

Early Pandyas

The Pandya kingdom lying between the Chola and Chera countries had Madura as its capital. Korkai was the chief port. The most renowned Pandya ruler of the *Sangham* age was Nedumchezhiyan. He had a long and prosperous reign. He inflicted a crushing defeat on a confederacy of the Chera, Chola, and five other chieftains at Talaiyalankanam. He is therefore known in Tamil literature as *Talaiyalankanathu Pandyan*. He liberally patronised literature and did much to encourage the *Sangham* at Madura. After Nedumchezhiyan the Pandya power declined.

Civilization during the Sangham Age

The *Sangham* literature gives very valuable information regarding the government, society, religion, and economy of South India during the *Sangham* age.

Government

The system of government was well-organized. Hereditary monarchy was the prevailing form of government in all the South Indian kingdoms during the *Sangham* age. Although normally the son succeeded the father, occasionally there were disputed successions. The powers of the kings were vast and sometimes the kings appeared to be autocrats. However, the absolutist tendencies of kings were curbed by various factors. The kings had to pay heed to public opinion, advice given by ministers, and petitions and supplications of poets and priests. There was an assembly of the representatives of the people to advise the king on matters of public administration including the administration of justice. He had to respect the rights of different classes of people. Although the kings lived in great pomp and splendour their ultimate concern was the welfare of the people.

The king was assisted in his work by a number of officials. There were courts of different grades. The king functioned as a court of final appeal. The army consisted of the four wings, infantry, cavalry, chariots, and elephants. Village affairs were controlled by village assemblies.

The main source of income was land tax which could be paid either in cash or kind. One-sixth of the gross produce was the share of the state. Customs and tolls were collected which also added to the income of the state.

Social Life

Society consisted of various classes of people such as land-owners, shepherds, hunters, artisans, soldiers, fishermen and scavengers.

The caste system was not rigid. There was a large measure of social freedom and equality. The *Panas*, the *Kuravas*, the *Parayas*, and such other lower classes enjoyed full right to education and had free access to the courts of kings and princes. Great poets of the age such as Kapilar and Paranar were *Pänas*. The evil practices of untouchability and unapproachability did not exist. However, by the beginning of the 5th century A. D., as a result of the influence of the spread of Aryans in South India, caste system took deep roots in the soil. The *Panas, Kuravas*, and *Vetas* now lost their original position in society and their condition became miserable.

Women enjoyed a high position in the society. A high standard of education prevailed among them. There were great poetesses among the *Panas* and *Vetas*. Auvaiyar who lived about 500 A. D. was the greatest poetess of the *Sangham* age. Child marriage was unknown and widow remarriage was permitted. Women enjoyed the freedom to choose their husbands. Dances in which men and women took part were common. Women generally engaged themselves in the profession of weaving. Women used not only cotton fabrics but also silk and woollen clothes, and ornaments of pearl and gold. However, there was a definite decline in the status of women from the beginning of the 5th century A. D. onwards, and women became subjected to various social disabilities.

The people were hospitable. Rice was the staple food. Fish and meat were also important items of food. The use of liquor was not uncommon. The chief amusements of the people were feasting, dancing, music and wrestling.

Religion

The people generally followed Dravidian forms of worship. Gods such as *Indra, Durga, Yama, Siva, Vishnu* and *Muruga* were worshipped besides *Surya* and *Chandra*. Jainism was introduced into South India before the time of Chandragupta Maurya. Madura became an important centre of Jainism. Buddhism seems to have been introduced by the missionaries sent out by Asoka. Nagapattinam and Kancheepuram became great centres of Buddhism. It is believed that Christianity and Judaism also were introduced into Kerala during the first century of the Christian era. Local tradition ascribes the origin of Christianity in Kerala to the missionary enterprises of St. Thomas, an Apostle of Jesus Christ. St. Thomas is believed to have landed at Maliänkara, a place near Muziris in 52 A. D., converted many Brahmins and others, and founded seven churches in the different parts of Kerala. The Jewish tradition in Kerala is that the Jews arrived in Kerala in 68 A. D. and founded settlements at Cranganore, Palayur, Mala, and such other places in central Kerala. There was perfect understanding and toleration among the followers of different religions.

Economy

The chief occupation of the people was agriculture. The state gave special attention to agriculture by providing irrigation facilities. Karikala Chola built a system of irrigation canals for the benefit of the agriculturists. Most of the agricultural operations were carried on by women of the lowest classes. Their condition was miserable. Industries also flourished side by side with agriculture. Textile manufacture was the major industry. Spinning and weaving of cotton and, perhaps, silk also had attained a high degree of perfection. Spinning and weaving were the part-time occupation of women. Trade, both internal and foreign, flourished. The network of roads connecting the different parts of South India facilitated the progress of trade. Trade was carried on largely by barter.

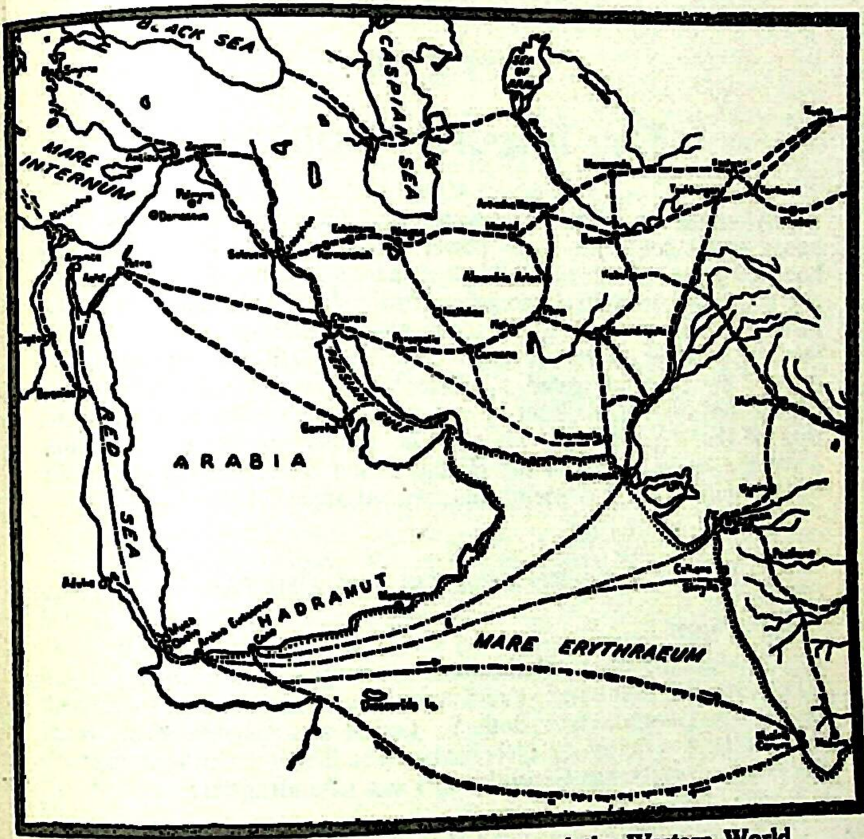
Foreign Trade

Trade between South India and the outside world flourished during the *Sangham* age. The classical writers such as Pliny, Ptolemy, and the author of the *Periplus* point out that Tyndis (Kadlundi or Ponnani), Muziris (Cranganore), Nelcynda (Kottayam), Bacare (Porakad), Comari (Cape Comorin), Necame (Nagapatam), Camara (Kaveripattanam), and Masah (Masulipatam) were busy centres of foreign trade. Of these, Muziris was, perhaps, the most important. *Sangham* literature and large numbers of foreign coins discovered from various parts of South India also point definitely to the existence of trade with foreign countries. The Phoenicians, the Egyptians, the Greeks, and the Romans carried on a huge trade with South India and specially with Kerala. The discovery by Hippalus about 45 A. D. of the existing monsoon winds regularly blowing across the Indian Ocean gave an impetus to the trade between Kerala and the West. For, thereafter, voyage along the coast-line gave place to direct oceanic voyage to Muziris from the West. Muziris, in fact, became the gate of India. It is believed that there was a temple of Augustus at Muziris and that a force of about 1200 Roman soldiers was maintained there for the protection of Roman commercial interests. The exports from India included animals and animal products such as lions, leopards, monkeys, tigers, peacocks, hides and skins, ghee, musk, conchshells, pearls, and ivory, agricultural products such as pepper, ginger, cardamom, cinnamon, indigo, muslins, raw cotton, teak, and rose wood, and mineral products such as diamonds, ruby, and different varieties of precious stones. The chief items of imports were linens, perfumes, glass vessels, and metals such as silver and gold.

QUESTIONS

Essay Type

1. Describe briefly the political history of the *Sangham* age.
2. Bring out the main features of South Indian civilization during the *Sangham* age.


BLACK SEA
CASPIAN SEA
MARE INTERNUM
Damascus
ARABIA
RED SEA
PERSIAN GULF
HADRAMUT
MARE ERYTHRAEUM
Dioscorida Is.

Ancient Trade Routes between India and the Western World.

Short-answer Type

1. What do you understand by the term *Sangham* age? Point out the names of the major *Sangham* works.
2. Give a brief account of the reign of Karikala Chola.
3. Point out the significance of the reign of Senkuttuvan Chera in the history of South India.
4. Give an account of the foreign trade of South India during the *Sangham* age.

Objective Type

A. *Name the following:*

(a) The greatest among the Chola Kings of the *Sangham* age.
(b) The capital of the Chera kingdom.
(c) The well-known Pandya ruler of the *Sangham* age.

B. *Match the following:*

A	B
1. *Thirukural*	Ilam Ko Adigal
2. *Silappadhikaram*	Thiruvalluvar

CHAPTER XIII

The Imperial Guptas

After the downfall of the Kushans in the north and the Satavahanas in the south no great power arose in India for about one hundred years. India was divided into a large number of independent states whose mutual struggles remained the chief feature of the history of this period. Many independent states sprang up. There were monarchies as well as republics. The fourth and fifth centuries A. D., however, presented a different picture. It was during this period that the Guptas built up an empire which was second only to that of the Mauryas. It was also the golden age of ancient India when the latent genius of the Hindus found its fullest expression in the domain of art and poetry, science and architecture.

RISE AND FALL OF THE GUPTAS

Chandra Gupta I

Towards the close of the third century A. D. a chief called Sri Gupta ruled over a petty kingdom in Magadha. He was succeeded by his son Ghatotkacha. Both Sri Gupta and Ghatotkacha were, perhaps, feudatories of the Lichchavis. The first independent ruler of the Gupta dynasty was Ghatotkacha's son Chandragupta.

Chandragupta ascended the throne in 320 A. D. He married Kumaradevi, the daughter of the chief of the Lichchavis. This marriage greatly enhanced his power and prestige. He got Pataliputra as a part of his dowry from the Lichchavis. He ruled from Pataliputra and began to lay the foundation of the future empire by conquering a number of neighbouring states with the help of the Lichchavis. He extended his kingdom along the Ganges as far as Allahabad. He assumed the title of *Maharajadhiraja* (King of kings). The kingdom of Chandragupta comprised the valley of the Ganges from Allahabad to Pataliputra, including Magadha and Oudh. His rule lasted for about fifteen years. He was succeeded by his son Samudragupta.

Samudragupta (335—375 A. D.)

Chandragupta I was succeeded by Samudragupta who was, probably, the greatest ruler of the Gupta dynasty. He was one of the ablest and most talented of Indian kings.

The main source of information about Samudragupta is an inscription engraved on an Asokan pillar at Allahabad, known as the Allahabad Pillar Inscription. The text of this inscription was recorded by Harisena, the court poet of Samudragupta. It is written in Sanskrit and consists of a single sentence of thirty-three lines and that too incomplete. The Allahabad Pillar Inscription gives an account of Samudragupta's conquest in the north and his wars in the south. The information contained in this inscription is supplemented and confirmed by Samudragupta's coins and the records of his successors.

Samudragupta's Conquests

Samudragupta was the real founder of the Gupta empire. His aim was to bring about the political unification of India. He made the Guptas an imperial power by a series of military expeditions.

Samudragupta spent the first few years of his reign in waging wars against the neighbouring kingdoms of northern and central India. The most powerful kingdoms in northern India at this time were those of the Nagas. When Samudragupta started a campaign against them the Naga kings, Naga Sena, Ganpati Nag, and Nandi formed a coalition to oppose him. A battle was fought at Kausambi near Allahabad in which all the three Naga kings were killed. Their kingdoms were annexed to the Gupta empire. Samudragupta also defeated the Kota kings and their kingdoms were also incorporated into the Gupta empire. He is also said to have waged wars against, and subdued the western non-monarchical tribal states like those of the Malavas, the Yaudheyas, the Arjunayanas, the Madrakas, and the Abhiras.

After his triumphs in North India Samudragupta turned towards the south. It is generally believed that Samudragupta proceeded to the south through the east coast along Orissa to Kanchi. He defeated twelve kings of the Deccan and South India. According to the Allahabad Pillar Inscription these kings were Mahendra of Kosala, Vyaghraraja of Mahakantara, Mantaraja of Kurala, Mahendragiri of Pishtapura, Svamidatta of Kottura, Damana of Erandapalla, Vishnugopa of Kanchi, Nilaraja of Avamukta, Hastivarman of Vengi, Ugrasena of Palakka, Kubera of Devarashtra, and Dhananjaya of Kusthalapura. There are still differences of opinion as regards the identification of the places mentioned. It is, however, clear that he proceeded as far south as Kancheepuram and that the expedition was a great success. The southern rulers accepted Samudragupta's suzerainty. They paid heavy tributes to him. Samudragupta did not annex any part of the Deccan to his empire as he knew that it would be difficult for him to control the territories situated so far from Pataliputra.

After his return from the south he received the submission of many frontier states and tribes. It is because of these successive victories won by Samudragupta that Dr. Smith calls him 'the Indian Napoleon'.

After the conclusion of his victorious conquests Samudragupta performed an *Aswamedha* sacrifice. He also assumed the titles of *Maharajadhiraja* and *Chakravartin*. Samudragupta's empire comprised all the territories extending from the Himalayas in the north to the Narmada in the south and from the Brahmaputra in the east to the Yamuna in the west. Samudragupta's fame spread beyond the geographical limits of India. So great was the terror created by Samudragupta's strength that the Saka satraps of western India sent presents to him and sought his favour. The Kushan king of Afghanistan, Daivaputra Shahi, a descendant of Kanishka, sought his friendship by sending rich presents. King Meghavarman of Ceylon sent an ambassador with costly presents to Samudragupta's court and sought his permission to build a monastery at Bodh Gaya for the use of Buddhist pilgrims from Ceylon. The permission was readily granted.

Patronage of Arts and Letters, and Religion

Samudragupta was not only a great warrior but also a great patron of arts and literature. He issued several types of coins noted for their technical perfection. He himself was a great poet and musician and earned the title of *Kaviraja*. In one of his coins he is shown sitting on a couch and playing the *veena*. He had a galaxy of scholars in his court, the most prominent of whom were Harisena, Vasubandhu and Asanga. He encouraged Sanskrit literature and secured the services of many scholars to write religious books in that language.

Samudragupta was a staunch follower of Hinduism and a worshipper of *Vishnu*. He extended his patronage to Brahmin scholars and honoured them. But he was tolerant towards the followers of other religions. This is clear from the fact that he showed favour to the Buddhist scholars Vasubandhu and Asanga and also allowed the Buddhist king of Ceylon to build a monastery at Bodh Gaya.

An Estimate

Samudragupta is undoubtedly one of the greatest monarchs of India. As a soldier and statesman and as a patron of arts and letters he stands uneclipsed by any monarch before or after him. The variety and number of coins issued by Samudragupta show that under him the material prosperity of the people had increased very much. In short, the reign of Samudragupta helped to usher in the 'Golden Age of the Guptas'.

Chandragupta II (380—413 A. D.)

Chandragupta II, son of Samudragupta, succeeded his father to the throne about 380 A. D. He assumed the title of *Vikramaditya*. Hence, he is known in history also as Chandragupta *Vikramaditya*. He was the worthy son of a worthy father. He not only maintained the vast empire inherited from his father but also added to it new territories by undertaking fresh conquests. Like his father he was also a benevolent ruler. During his reign the prosperity of the empire reached its zenith.

Chandragupta II, like his grandfather who had married the Lichchavi princess, Kumaradevi, fully realized the advantages of concluding matrimonial alliances for political purposes. He himself married the Naga princess Kubernaga and thus won over the Naga chiefs to his side. He gave his daughter Prabhavati in marriage to Rudrasena II, the Vakataka king of central India.

Conquests

From the inscription of "the Mehrauli Iron Pillar of Chandra" situated in Delhi, the Chandra of which has been identified with Chandragupta II, we learn that Chandragupta waged successful wars against several chiefs of Vanga (Bengal). The greatest achievement of Chandragupta II, however, was the conquest of the Saka kingdoms. Chandragupta marched against the Saka satraps of Malwa, Gujarat, and Saurashtra about 389 A. D. and after six years of ruthless wars he succeeded in subduing them. The last Saka ruler Rudrasimha was slain. Chandragupta annexed all the three kingdoms of these satraps. The Vakatakas, whose ruler Rudrasena had married his daughter Prabhavati, helped him in his campaign against the Saka satraps. Chandragupta assumed the title of *Sakari* or the destroyer of the Sakas. The victory over the Sakas is very significant. It extended the boundary of the Gupta empire to the Arabian sea in the west, and the three great seaports of western India, Broach, Cambay, and Sopara fell into the hands of the Gupta emperor. Ujjain, the biggest and the most important city of western India, also came under his control. The acquisition of these sea-ports placed Chandragupta in direct touch with the seaborne commerce with Europe through Egypt. This brought him and his subjects under the influence of European ideas. Soon after the acquisition of Saka territories Ujjain was made the second capital of the Gupta empire.

The empire of Chandragupta, after these conquests, included the whole of North India. It extended from the Himalayas in the north to the Narmada in the south and from Bengal in the east to the Punjab in the west. Most of the rulers of the Deccan had accepted his suzerainty and paid tributes to him.

Fa-hien's Visit

An important event which took place in the reign of Chandragupta was the visit of Fa-hien, a Chinese Buddhist pilgrim to India. The Chinese Buddhists considered India as their holy land. Fa-hien was the earliest of the Chinese Buddhist pilgrims who visited India. Fa-hien undertook his journey to India in search of complete copies of the *Vinaya Pitaka*. His travels lasted for fifteen years of which nine were spent in India. During his stay in India he visited a number of important sacred towns in North India such as Kanauj, Ayodhya, Kapilavastu, Kusinagara, Pataliputra, Rajagriha, Bodh Gaya, Benaras, etc. He wrote an account of his travels which gives us very valuable and interesting information about the government and social condition of North India during the period of Chandragupta II.

Administration

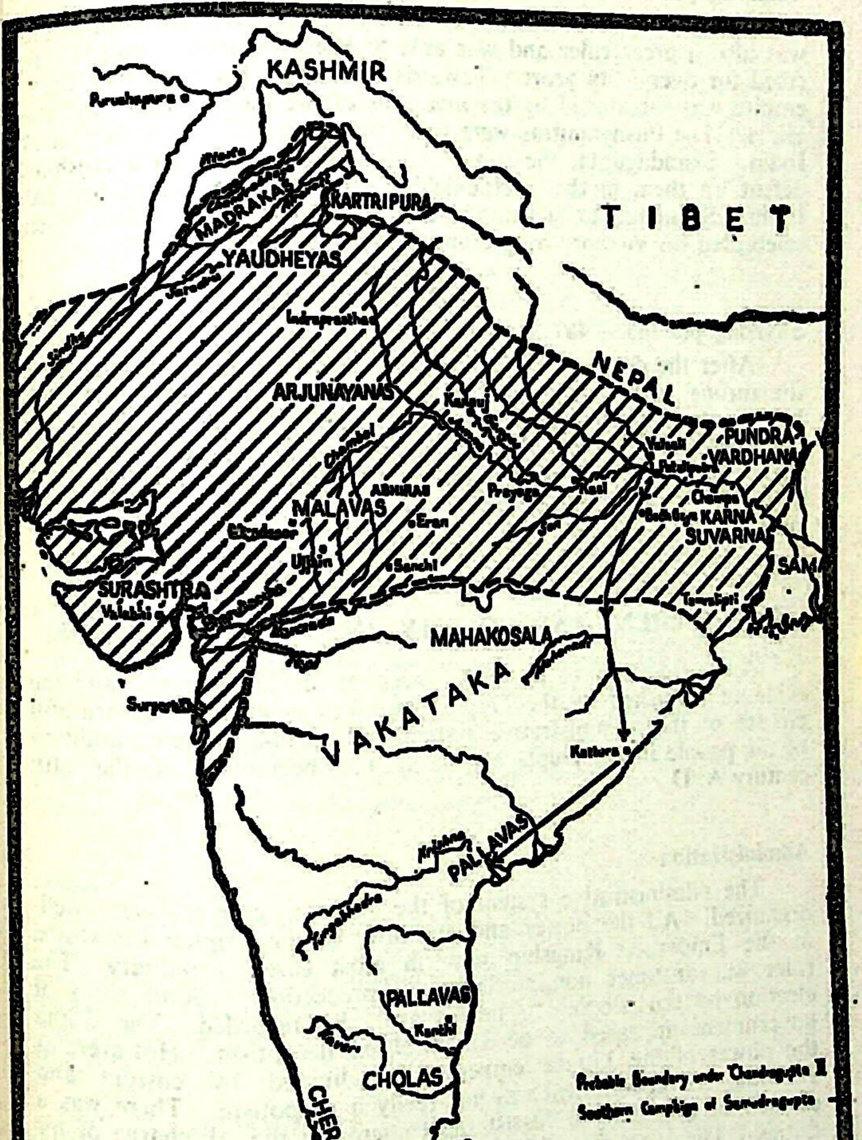
Chandragupta II introduced a well organized system of administration in his empire. For purposes of administration the empire was divided into many provinces. The provinces were divided into districts. The lowest administrative unit was the *grama*. Chandragupta introduced a currency in copper and silver. He also issued a number of gold coins. From the accounts of the Chinese pilgrim who visited India during the reign of Chandragupta we find that the people enjoyed peace and prosperity.

Religion and Culture

Chandragupta II was a devout Hindu. There was a remarkable revival of Hinduism. Buddhism flourished near Mathura. But several localities connected with early Buddhism were in ruins or in the process of decay. The emperor, though himself a devout Vaishnavite, followed the traditional policy of toleration towards other sects, and members of other religions were freely appointed to high offices in the state.

Chandragupta was a generous patron of art and literature. His reign was a golden age of Sanskrit literature. Chandragupta himself was a poet and a brilliant scholar. In his court lived the *Navaratnas* or the 'Nine Gems' of Sanskrit literature. In the field of architecture and painting also this age was equally rich.

Chandragupta II died in 413 A. D. His reign extending over a period of roughly 33 years constitutes one of the most glorious epochs in Indian history. As a conqueror, statesman and ruler, and as a great patron of arts and letters he left behind him an indelible impress on Indian culture.


KASHMIR
Purushapura
TIBET
MADRAKAS
KARTRIPURA
YAUDHEYAS
Indraprastha
Sindhu
NEPAL
ARJUNAYANAS
Kanauj
Chambal
Vaisali
PUNDRA VARDHANA
Pataliputra
ABHIRAS
MALAVAS
Prayaga
Kasi
Champa
Bodh Gaya
KARNA SUVARNA
Dasapura
Eran
Ujjain
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SAMA
SURASHTRA
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Tamralipti
Narmada
MAHAKOSALA
Mahanadi
Tapti
VAKATAKA
Surparaka
Kottura
Krishna
PALLAVAS
Tungabhadra
PALLAVAS
Kanchi
Kaveri
CHOLAS
CHERAS
PANDYAS
Probable Boundary under Chandragupta II
Southern Campaign of Samudragupta

The Gupta Empire at the close of the Fourth Century A. D.

Kumaragupta I (413—455 A. D.)

Chandragupta II was succeeded by his son Kumaragupta. He was also a great ruler and was able to keep the empire intact. He ruled for over forty years. Towards the end of his reign the Gupta empire was threatened by the invasions of the Pushyamitras and the Huns. The Pushyamitras were foreigners who had settled in central India. Skandagupta, the son of Kumaragupta, inflicted a crushing defeat on them in the battle-field. After this the Huns invaded India. Skandagupta defeated them also. Kumaragupta then celebrated his voictory by performing the *Aswamedha Yaga*.

Skandagupta (455—467 A. D.)

After the death of Kumaragupta his son Skandagupta ascended the throne.. He was a brave fighter and an able general. During his reign invasions of the Huns became more frequent and serious. He often drove them back, but their frequent attacks undermined the stability of the Gupta empire. Under the continuous pressure of the Huns the empire became weak. He was the last great Gupta ruler.

GOVERNMENT AND SOCIETY IN THE GUPTA AGE

A careful study of Fa-hien's account of his travels and the evidence furnished by the Gupta inscriptions gives us a truthful picture of the administrative system and socio-economic condition of the people in the Gupta empire at the beginning of the fifth century A. D.

Administration

The administrative system of the Gupta empire was well-organized. All the power and authority of the empire was vested in the Emperor. Kingship was, in most cases, hereditary. The ruler was at times nominated by his predecessor. Some cases of election by the people or nobles are also recorded. The Gupta government appeared to be a centralised despotism. However, as the power of the Gupta emperor was limited by custom and *Dharma*, the government was not really a despotism. There was a council of ministers to assist the emperor in the discharge of his duties. The king shared his powers with the ministers. The office of the minister was hereditary. The prime minister was known as *Mantrin*.. There was a highly organized civil and military service also to attend to the details of administration. The officials were paid fixed salaries. The army consisted of elephants, infantry, and cavalry.

For the convenience of administration, the whole empire was divided into several provinces. The provinces were called by the name of *'Desh'* or *'Bhukti'*. The heads of provincial administration, sometimes known as *prantpatis*, were appointed from among members of the ruling family of the Guptas. The provinces were divided into districts or *Vishayas* and put under the control of *Vishyapatis*. Below the *Vishayas* came the *grama* or village and the *nagara* or town. The head of the *grama* was called the *Gramika*. There was a *grama panchayat* to help the *Gramika* in the administration of the village and collection of revenue. The head of the administration of the town was the *Purapala* or *Nagara-Rakshaka*. There was also a council called *Parishad* to look after the administration of the town.

The land was carefully surveyed, and assessment was made according to fixed rules. The farmers were required to pay one-sixth of the total produce. The state had other sources of income such as tributes from feudatories, fines, forests, taxes on hides, iron mines, drugs, etc.

The administration of justice under the Guptas was of a high order. The emperor himself was the highest court of justice and final court of appeal. Below him there were lower courts of different grades. The Gupta penal code was mild. Heavy fines were imposed on offenders. Capital punishment was rarely inflicted. Yet crimes were few and the roads were safe for travel. The general security of the kingdom is testified to by the fact that the Chinese pilgrim could travel safely throughout the kingdom. There was no spy system as under the Mauryan emperors.

Social Condition

The caste system continued to be the basis of social organization. But the barriers of caste were not rigid during the age of the Guptas. Intermarriages between members of two castes were not uncommon. Monogamy was the general rule of marriage. But members of he royal house and aristocratic families did not observe this rule strictly.

Women gradually lost the honoured position they occupied in society. Their legal status became inferior. Considerable emphasis was laid on their household duties. The Gupta age saw the lowering of the age of marriage of girls. The practice of committing *sati* came into vogue. Lack of facilities for education made the position of women deplorable.

Wheat and barley were the staple food of the people. They also used fish, meat, and intoxicating drinks.

People generally wore simple dress. Ordinary and common people used cotton clothes while the higher classes wore silk clothes. Men as well as women wore ornaments.

Dice and chess were favourite indoor pastimes. Hunting, fishing ram-fighting and cock-fighting were popular. The theatre became an important place of entertainment in the Gupta period.

The Gupta emperors were followers of Brahminical Hinduism but the people enjoyed full freedom of faith and worship. Some of the old centres of Buddhism such as Kapilavastu, Sravasti, and Gaya had declined. But the religion had large followers. The monastery at Pataliputra was a meeting place of Buddhist priests and scholars from all parts of the country. However, Buddhism was on the path of decline as Hindu revival was taking place. The number of Jains was small. The Jain religion pospered more in the south than in the north.

Economic Condition

The Gupta age was a period of great economic activity. There was considerable progress in agriculture, industry, trade, and commerce. Practically all land was brought under cultivation. Agriculture was the main wealth producing occupation. The government also paid much attention to its promotion. Lakes and tanks were built in different parts of the empire for the purpose of irrigation. The famous Sudarsana Lake, originally constructed in the reign of Chandragupta Maurya, was repaired and widened in the reign of Skandagupta.

The peace and order established by the Gupta emperors gave a stimulus to industry and commerce. The chief industries were textiles, leather and ivory work, and ornament-making. Iron was smelted and used for many purposes. The iron pillar at Mehrauli in Delhi is a marvel of the skill of the Gupta period in smelting iron. Ship building was also one of the chief industries of India at that time.

There was an enormous growth of trade and commerce, both internal and external. The roads were safe in the Gupta period and this.fostered a great increase in the internal trade. Trade with foreign countries was also in a flourishing condition. This was particularly so after the conquest and annexation of the western satrapies in the time of Chandragupta II. A large number of gold coins found on the western coast of India testify to the favourable balance of trade enjoyed by India at that time. There were guilds of traders and businessmen and these guilds had their own rules and regulations. These guilds also conducted banking business. These guilds greatly helped in bringing about economic prosperity to the nation.

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Acc. No. 4171

GOLDEN AGE OF THE GUPTAS

The Gupta period, extending from the beginning of the fourth century A. D. to the end of the fifth century A. D., is the most glorious age in the history of ancient India. This period comprised the reigns of Chandragupta I, Samudragupta, Chandragupta II, Kumaragupta, and Skandagupta. The achievements of these monarchs were dazzling in their brilliance and gripping in their drama. These rulers made extensive conquests and established a well-governed empire. There was unprecedented economic prosperity. This political unity and economic prosperity led to a wonderful flowering of Indian culture. Religion, literature, learning, and art and architecture made remarkable progress. Under the Guptas Indian culture made its way to various countries abroad. There was all-round prosperity, peace, and cultural development. The Gupta period has, therefore, been rightly described as the 'Golden Age of Ancient India.' The age has been compared to the Periclean age in Greek history, the Augustan age in Roman history, and the Elizabethan age in English history.

Progress in the field of Religion

The Gupta period was the golden age of Hindu religion. There was a remarkable revival of Brahminism. The Gupta emperors were followers of the Brahminical faith and worshippers of Vishnu. Under them the old Brahminical religion was moulded into the shape of Hinduism as we know it today. The worship of many deities such as Vishnu and Siva was the most prominent feature of the transformed faith. It found expression in the literature and art of the period. The *Ramayana*, the *Mahabharata*, the *Puranas*, and the *Dharma Sastras* were revised and re-edited. The six system of Hindu philosophy took final shape. Hinduism adopted popular usages and beliefs including those of Buddhism. Numerous temples were constructed. Impressive processions and festivals were instituted. Many foreign tribes were absorbed into the fold of Hinduism. It may be noted that as Hinduism thus progressed Buddhism was fast declining.

Development of Sanskrit Literature

The Gupta age was the golden age of Sanskrit literature. The revival of Hinduism was accompanied by the growing use of Sanskrit as the sacred language of the Hindus. The Gupta rulers made Sanskrit their court language. The coins and inscriptions of the Gupta monarchs were all engraved in Sanskrit. This language became the literary language of North India. The Gupta rulers were great patrons of Sanskrit language. According to tradition the *Navaratnas* or the Nine Gems of Sanskrit literature adorned the court of Chandragupta Vikramaditya. Kalidasa, the famous Sanskrit poet and dramatist, was the greatest among the 'Navaratnas'. His drama

Sakuntalam is a real masterpiece. *Malavikagnimithram* and *Vikramorvasiam* are two other renowned dramas written by Kalidasa. The two great epics entitled *Kumarasambhavam* and *Raghuvamsa* and the lyric *Meghadutam* are also his works. Visakadatta was another great poet and dramatist of the Gupta period. He was the author of *Mudrarakshasam* and *Devichandraguptam*. *Mudrarakshasam* throws light on the career of Chandragupta Maurya and *Devichandraguptam* is a historical play dealing with the early life of Chandragupta II. Other great writers and poets of the period were Harisena, Dandin, and Sudraka. Harisena was the court poet of Samudragupta. Dandin's great works are *Kavyadarsa* and *Dasakumara Charitam*. Sudraka's great work *Mrichchakatikam* deals with the story of a rich Brahmin Charudatta and it throws a flood of light on the society of the Gupta period.

The Gupta age is also significant in the history of religious literature. The old religious books were revised and re-edited. It was during this period that the *puranas* took their final form. The great epics *Ramayana* and *Mahabharatha* and the *Bhagavad Gita* were revised in their present form. The six systems of Hindu philosophy also assumed their present form during the Gupta age.

In the opinion of some scholars the *Panchatantram*, a great treasure house of stories intended for the instruction and edification of the young, was also written during the Gupta period. The great Sanskrit lexicon *Amarakosa* was produced by Amarasimha during this age. Great logicians like Dignaka and Bharadwaja, grammarians like Vamana and Jayaditya, also lived in the Gupta age. The code of Manu or *Manusmriti* was revised. The *Smritis* of Yajnavalkya, Narada, Katyayana, and Brihaspathi were written during this period. The *Nitisara* of Kamandaka, according to some scholars, belongs to the Gupta age.

The Gupta age witnessed a great development in the field of science and scientific literature. The great scientists, mathematicians, astronomers, and physicians like Aryabhatta, Varahamihira, and Brahmagupta belong to the age of the Guptas. Aryabhatta was a great mathematician and astronomer. He was the author of two great scientific works *Aryabhattiya* and *Surya-Sidhanta*. In these books he showed that the earth is a globe and that it revolves round the sun. He also explained the movements of the stars and analysed the causes of solar and lunar eclipses. Varahamihira was another great scientist of this age. He was the author of the famous book *Brihat Samhita* which is an encyclopaedia of ancient learning. It deals with astronomy, botany, geography, and several other subjects. Brahmagupta was the most famous mathematician of this period. The use of the figure zero and the decimal system, the two discoveries that revolutionised mathematics, were also evolved in India during the Gupta age. The science of medicine also made great progress. The great physicians Dhanwantari and Vagbhata belong to this age. The system of medicine that Vagbhata adopted and propagated was the same as that of Charaka who was, perhaps, the court physician of Kanishka.

Education

Education made great progress during the Gupta period. Primary and secondary education was imparted in the *Padsalas* and *Ashrams*. Big cities and holy places like Benaras and Mathura were reputed centres of learning. There were also a number of universities like those of Nalanda, Takhasila, Ujjain, Sarnath, and Ajanta. The universities specialised in particular branches of knowledge. For example, the Takshasila university specialised in the science of medicine, Ujjain in astronomy, Sarnath in religion, and Ajanta in art, architecture, and painting. Nalanda was assuming the position of a great seat of learning where all subjects were taught. Valabhi and Vikramshila were two other centres of learning . Students from all parts of India and from many foreign countries flocked to these universities to receive higher education. These educational institutions were financed by grants of land and charities of kings and other wealthy people.

The great university of Nalanda seems to have been founded by Kumaragupta. It soon developed into a truly international centre of higher learning. It was renowned not only for the magnificent buildings and lay out but also for intellectual and moral standards of teachers and students. The *vedas*, the *puranas*, the *smritis*, grammar, logic, philosophy, astronomy, and astrology were among the subjects taught. The university had a population of several thousands. They were maintained out of the revenues of a hundred villages. Admission tests were very strict and only one-third of those who applied succeeded in gaining admission.

Progress in Art and Architecture

The Gupta period was as rich in the domain of art and architecture as in the field of literature and learning. Dr. Smith regards Gupta art as Hindu art at its best. Every branch of art–architecture, sculpture, painting, and metallurgy-attained unprecedented heights of excellence.

Very few buildings of the Gupta period survive to this day. The stone temple at Deogarh in the district of Jhansi, a small temple near Sanchi stupa, and a brick temple at Bhitargaon in Kanpur district which survive are sufficient proofs of the architectural skill of the Gupta period. The Deogarh temple has been admired as one of the gems of Hindu architecture.

In sculpture the Indian artists shook off the foreign influence which dominated the Gandhara and the Mathura schools of art during the previous period. Gupta sculptors paid special attention to the physical charm of the statues and to the dignity of their poses. Statues of the Buddha, Vishnu, Siva, and other Brahminical gods and goddesses were produced during this period. A large number of Buddha statues have been unearthed at Sarnath near Benaras and one of them, the seated preaching Buddha, is justly regarded as the finest in the whole of India. The standing Buddha of Mathura and the gigantic copper statue of Sultanganj are also notable examples. Another significant example of the Gupta sculpture is the relief of the great Boar at the entrance of the cave at Udayagiri. The theme of this relief is one of the incarnations of god Vishnu who transforms himself into a boar in order to rescue the earth from its cosmic inundation.

The paintings of this period are found in Bagh and Ajanta. The fresco paintings on the walls and ceilings of the Ajanta are masterpieces. Among the figures we find princes and courtiers, kings and priests, court-ladies and ordinary women, masters and servants. The finest of all these, in the opinion of noted art critics, is the *Avalokiteshwar Padmapani*. This is a representation of Bodhisatta as a god of compassion and tenderness whose mission is to relieve human suffering by taking upon himself the sorrow of all earthly beings. At Bagh in Gwalior there are a few paintings in the style of Ajanta.

Spread of Indian Culture Abroad

This wonderful culture of the Gupta period spread beyond the frontiers of the country. With the rise and spread of Buddhism many countries such as Ceylon, Burma, Tibet, China, and Japan had come under the influence of Indian culture. The Gupta empire had extensive commercial contacts with China, Rome, Egypt, Persia, Central Asia, South-East Asia, and the Far East. With the revival of Hinduism in the Gupta period commercial and colonial activities of Indians who went to the South-East Asian countries led to the spread of Hinduism there. Indians established their colonies in Yavadvipa (Java), Kamboja (Cambodia), Suvarnadvipa (Malaya) and other islands like Champa, Bali, and Borneo situated in South-East Asia. Grand temples which resemble the Indian temples were built in these countries. The great Vishnu temple of Angkor Vat of Cambodia declares the extent and depth of the spread of Indian culture in South-East Asian Countries.

DECLINE OF THE GUPTAS

The Later Guptas and the Course of Gupta Decline

For a century after the death of Skandagupta the Gupta monarchs continued to rule over certain parts of North India. During the one decade following the death of Skandagupta, from 467 to 476 A. D., three monarchs Puragupta, Narasimhagupta, and Kumaragupta II sat on the Gupta throne. During the succeeding thirty five years, from 476 to 510 A. D. Buddhagupta, Tathagatagupta, and Bhanugupta were the rulers. Bhanugupta defeated Mihiragula, the Hun, in 510 A. D. However, thereafter the Guptas seem to have ruled over Bengal and Bihar only. The Gupta rule survived in Bengal until 544 A. D. But it lingered in Malwa and Magadha until as late as the beginning of the seventh century. The Guptas completely disappeared only in the eighth century or even after that.

THE VAKATAKAS

The Vakatakas were the most powerful among the ruling dynasties that rose to prominence in the Deccan and central India after the decline of the Satavahanas. They were contemporaries of the Guptas and played an important part in the political and cultural history of India during the 4th and 5th centuries A. D.

Nothing definite can be said about the founder of the Vakataka dynasty or the locality to which they belonged. The original Vakataka principality must have been somewhere in the eastern Madhya Pradesh or in Berar. The founder of the Vakataka royal power was Vindhyasakti (255–280 A. D.) Towards the close of the 3rd century A. D. he set himself up as an independent ruler and extended his dominions up to Vidisa. The most remarkable ruler of this dynasty was Pravarasena I (280—340 A. D.), the son and successor of Vindhyasakti. Pravarasena was the real founder of Vakataka greatness. He extended his kingdom in all directions. His dominions included a large area from Bundelkhand in the north to Hyderabad in the south. He is also reputed as a great champion of the Brahmanical religion. Pravarasena was succeeded by his grandson Rudrasena I (340—365) who in turn was followed by his son Prithvisena (365—390 A. D.) Rudrasena II (390–395 A. D.), the son of Prithvisena, was the next ruler. He married Prabhavathigupta, daughter of Chandragupta II Vikramaditya. He died prematurely after a short reign of five years and his Gupta queen became regent for her son. Though a young and inexperienced widow she courageously took the reins of administration and steered the ship of state safely. She aided her father in his conquest of Malwa and Gujarat. Her regency ended in 410 A. D. when her son Pravarasena II came of age and became king.

Pravarasena II was a man of literary tastes and is regarded as the author of the Prakrit poem *Setubandha kavya*. He was a worshipper of Vishnu. He founded a new capital, Pravarapura. He was succeeded by his son Narendrasena.

Narendrasena married a Kadamba princess, perhaps with the object of strengthening his dynasty. Narendrasena was attacked by Nala, ruler of Bastar, who succeeded in temporarily occupying a large part of the Vakataka kingdom. Narendrasena not only drove out his enemy but took advantage of the difficulties of the imperial Guptas caused by the Hun invasions to enter Malwa and occupy a part of it, if not the whole of it. He also brought Mekala and Kosala under his rule for a while.

Prithvisena II (465—485 A. D.), the son and successor of Narendrasena, was the last known king of the main Vakataka dynasty. He left behind him no sons to succeed him and the leadership of the Vakataka dynasty passed on to king Harisena of the Basim branch founded by Sarvasena.

Harisena (480—515 A. D.) was the most powerful ruler of the Basim line. He became ruler over the territories of the Basim line as well as those previously held by main Vakataka dynasty. His empire, thus, was wider in extent than that of Pravarasena. It included Gujarat, Malwa, southern Kosala, and Kuntala besides the home territory of Berar and Madhya Pradesh and the northern part of the Andhra kingdom. Such expansion of the Vakataka kingdom became possible because during the period when Harisena ruled there was great confusion owing to the disintegration of the Gupta empire. Harisena stepped in at the right time to establish his power over the territories slipped out of the control of the Guptas. When Harisena died in 515 A. D. the Vakataka kingdom was at the zenith of its influence and prestige. After the death of Harisena the Vakataka power steadily declined and came to an end some time before 550 A. D.

The Vakatakas occupy an important place in the cultural history of India. The Vakataka kings were devout Hindus and extended their liberal patronage to both Saivism and Vaishnavism. At the same time they were tolerant towards other religions. The Vakatakas were liberal patrons of learning and literature. There was a vigorous revival of Sanskrit language and literature as is evidenced by inscriptions and literary works. The Vakataka rulers were not only generous patrons of learning and literature but also authors themselves. Reference has already been made to *Sethubandha kavya* of Pravarasena II. Sarvasena who founded the Basim branch of the Vakataka dynasty was the author of *Harivijaya*, a Prakrit *kavya*. There was an unpreceedented growth of architecture and arts during this period. The Vakataka kings also encouraged architecture, sculpture, and painting also. Some of the best specimens of the Buddhist art in the Deccan belong to the Vakataka period. They acted also as a bridge between the North and South and through them the culture of North India spread to the region south of the Vindhyas. They compelled the Huns to limit their activities to central and western India.

THE HUN INVASIONS

The Huns were a race of fierce barbarians. These nomadic people lived in Central Asia in the neighbourhood of China in the second century B. C. Later they moved to north-western China displacing the Yeuh-Chis. Sometime later, in the fourth century A. D., one branch of the Huns moved towards the west under Attila, the Hun, and attacked Rome. In the beginning of the fifth century A. D., another branch known as Epthalites or white Huns moved towards the south-west and soon over-ran the whole of Persia and Afghanistan. They invaded India in the reign of Kumaragupta. The Gupta armies gave them a crushing defeat and compelled them to retreat. They, however, repeated their attacks ten years later in the reign of Skandagupta. The Gupta emperor resisted their attacks and the Huns could not establish a foothold on the soil of India during the lifetime of Skandagupta. But after his death his weak successors could not check these barbarians for a long time. By the beginning of the sixth century A. D. the Huns had captured almost the whole of north-western India including the Punjab, Rajputana, and Malwa.

Toramana and Mihiragula

Toramana was the first Hun ruler of north-western India. His greatest military achievement was the conquest of Malwa. He was the ruler of a vast kingdom and assumed the traditional Indian title of *Maharajadhiraja*. He had probably embraced Hinduism and was a worshipper of Siva and the sun.

Toramana was succeeded by his son Mihiragula. He is regarded as the greatest of the Hun rulers in India. His capital was Sagala or modern Sialkot in Pakistan. He was very cruel and took delight in acts of brutality. So he came to be known as 'Attila of the East'. He persecuted the Buddhists and destroyed many Buddhist religious centres and monasteries. Thousands of Buddhist monks were killed. His cruel and merciless acts became so unbearable that he met with the opposition of Indian princes. Yasodharman of Malwa defeated Mihiragula in 535 A. D. Mihiragula then attacked Magadha, but he was defeated and taken prisoner by Narasimha Gupta Baladitya, king of Magadha. Mihiragula, however, was released later and he then took shelter in Kashmir. Soon he seized the throne of Kashmir by treachery and established a reign of terror. His reign came to an end towards the middle of the sixth century A. D., in 642 A. D.

The Huns had no capable leader after Mihiragula's death and their political power soon died down.

Effects of Hun Invasions

The Hun invasions of the fifth and sixth centuries marked a turning point in the political and social history of northern and western India. Politically, they contributed to the fall of the Gupta empire and the rise of numerous petty states on its ruins. The Huns introduced the despotic form of government in India. Although despotism was never tolerated in ancient India, as a result of their contact with the Huns, the Indian princes began to follow despotic practices. The Hun invasions also affected the racial composition of the Indian population. Huns settled in India in large numbers, took Indian wives, and thus became absorbed in Hindu society. This contributed to the rise of Rajput dynasties. The Huns embraced Hinduism and strengthened it. They persecuted Buddhism and this persecution was one of the causes of the decline of Buddhism in India.

YASODHARMAN OF MALWA

Yasodharman of Malwa was one of the most interesting personalities on the stage of Indian history in the days of the weakening of the Gupta empire. Reference has already been made to his victory over Mihiragula, the ruler of the Huns. His rise to power is shrouded in obscurity. Nothing is known about his parentage or about his successors. The Mandasor Pillar Inscription and the stone inscription in the same place constitute the source of information for the reign of Yasodharaman.

Mandasor which became his capital was originally a province of the Gupta empire. But in the days when the empire of the Guptas began to show clear signs of decline Yasodharman proclaimed independence. The Mandasor Stone Pillar Inscription of 533 A. D. says that 'Janendra Yasodharman' received the submission of princes belonging to the entire region from the Himalayas in the north to the Eastern Ghats in the south, and from the Arabian sea in the west to the Brahmaputra in the east. This statement apparently abounds in exaggeration. But there can be little doubt that Yasodharman enjoyed an extraordinary position by virtue of his successful defiance of the authority of the Guptas. His greatest victory was over Mihiragula, the Hun. Until the overthrow of Mihiragula he had acknowledged the supremacy of Narasimhagupta, the Gupta emperor. Some historians regard Yasodharman as the traditional Vikramaditya of Ujjain and the patron of Kalidasa, but this view has not gained general acceptance.

Yasodharman's end was as sudden as his meteoric rise. It is not known how his career came to an abrupt end.

CAUSES OF THE DECLINE OF THE GUPTA EMPIRE

The downfall and final disappearance of the Guptas were the outcome of a variety of causes.

The later Guptas were weak rulers and under them internal dissensions broke out in the royal family. There were disputed successions. The weakness of the central government encouraged provincial governors to declare themselves independent. Yasodharman of Malwa was the first to proclaim independence. The success of Yasodharman encouraged others to follow his example. The Maukharis rose to power in Uttar Pradesh and the Gaudas became dominant in Bengal. The later rulers neglected the defences of the frontier provinces. All these helped the foreign invaders.

After the death of Chandragupta Vikramaditya foreigners such as the Pushyamitras and the Huns began to invade the Gupta dominions. In the early stages the Gupta rulers succeeded in checking these invasions. But these invasions continued unabated causing the economic ruin and political disruption of the empire.

QUESTIONS

Essay Type

1. Trace the career and achievements of Samudragupta.
2. Point out the political and cultural achievements of Samudragupta.
3. Indicate the main stages in the growth of the Gupta empire.
4. Give an account of the reign of Chandragupta II.
5. Give an account of the government and society under the Guptas.
6. Describe the glories of the Gupta age.
7. Why is the Gupta period regarded as the 'Golden Age of Ancient India'?
8. Give a brief account of the Vakatakas and their contributions to Indian culture.
9. Give a brief account of the conquest of north-western India by the Huns. Point out the effects of the Hun invasions.
10. What was the role of Yasodharman of Malwa in the last years of the Gupta empire?

Short-answer Type

1. How did Chandragupta I lay the foundation of the Gupta empire?
2. Point out the significance of the Allahabad Pillar Inscription.

3. How did Samudragupta extend his empire in the north?
4. Give a brief account of Samudragupta's military expedition to the south.
5. Why Samudragupta did not annex the southern states to his empire?
6. What evidence is there to show that Samudragupta was a great patron of art and literature?
7. How did Chandragupta II conquer the Saka satraps? What is the importance of the conquest of the Saka satraps by Chandragupta II?
8. What does Fa-hien say about the administration of Chandragupta II?
9. Point out the main features of the provincial and local administration of Chandragupta II.
10. How did the Gupta rulers establish an efficient system of administration?
11. How was Brahminism revived under the Guptas?
12. Who was Kalidasa? Name some of his principal works.
13. What is *Panchatantram?* How has it enriched the literature of the period?
14. What is the importance of the Gupta period in the history of religious literature?
15. What progress was made in the field of science and scientific literature in the Gupta period?
16. What were the main characteristics of the sculpture of the Gupta period?
17. Point out the progress achieved by Indians in the field of education during the Gupta period.
18. What do you know about the trade, both inland and foreign, during the Gupta period?
19. Point out the extent of the spread of Indian culture abroad under the Guptas.
20. Mention the contributions of Vakatakas to Indian culture.
21. Point out the effects of the Hun invasions.
22. Explain the causes of the decline of the Guptas.

Objective Type

A. *Name the following:*

(a) The golden age of ancient India. _

(b) The dynasty to which Kumara devi, the wife of Chandragupta I, belonged.

(c) The main source of information for the reign of Samudragupta.

(d) The Chinese pilgrim who visited the court of Chandragupta II.

(e) The author of *Malavikagnimithram*.

(f) Two great epics composed by Kalidasa.

(g) The great Sanskrit lexicon produced during the Gupta age.

(h) The two great scientific works of Aryabhatta.

(i) One great astronomer, one great mathematician, and one great physician of the Gupta period.

(j) The founder of the university of Nalanda.

(k) The founder of the Vakataka royal power.

(l) The first Hun ruler of north-western India.

(m) The inscription providing information regarding Yasodharman of Malwa.

B. *Match the following:*

	A	B
1.	Samudragupta	Mandasor Pillar inscription
2.	Chandragupta II	Chinese pilgrim
3.	Fa-hien	Allahabad Pillar inscription
4.	Yasodharman of Malwa	Mehrauli Iron Pillar of Chandra
5.	Vakatakas	Vindhyasakti

Map-Questions

1. Indicate the extent of the empire of Samudragupta on the outline map provided.
2. Indicate the extent of the empire of Chandragupta II on rhe outline map provided.

CHAPTER XIV

The Vardhanas

The Rise of the Vardhanas

After the break up of the Gupta empire the provinces and feudatory kingdoms declared their independence. The whole of North India became once again divided into a number of independent kingdoms such as Bengal under the Gaudas, Magadha under the later Guptas, Kanauj under the Maukharis, and Thaneswar under the Vardhanas. The kingdom of Thaneswar under the Vardhanas in the land of the ancient Kurus was destined to play a significant role in the history of North India during the seventh century A. D.

The kingdom of Thaneswar was founded by one Pushyabhuti. The kingdom rose to prominence under Prabhakara Vardhana (583-605 A. D.) who distinguished himself by waging successful wars against the Huns of the north-western Punjab and the rulers of Gujarat and Malwa. He further strengthened his position by giving his daughter in marriage to Grahavarman, the king of Kanauj. He also assumed the title of *Maharajadhiraja*.

On the death of Prabhakara Vardhana in 605 A. D. his eldest son Rajya Vardhana ascended the throne. Soon after his accession Rajya Vardhana came to know that his brother-in-law, Grahavarman of Kanauj, had been murdered by Devagupta, the king of Malwa, and his sister Rajyashri had been imprisoned. He, therefore, marched against Devagupta, but he himself was treacherously put to death by Sasanka, the king of Bengal, who was an ally of the king of Malwa.

HARSHA VARDHANA (606—647 A. D.)

When Rajya Vardhana died, Harsha Vardhana, the younger son of Prabhakara Vardhana, was only sixteen years old. It is said that he was reluctant to occupy the throne and agreed to do so only when compelled by the great councillors of the kingdom.

As ruler of Thaneswar the young king Harsha had to deal with several problems immediately after his accession. The ill-treatment meted out to his sister Rajyashri and the murder of his brother Rajya Vardhana had to be avenged first. North India which had been split up into a number of petty states since the downfall of the imperial Guptas had to be unified again.

Soon after his accession to the throne, Harsha set out in search of his sister who had escaped to the Vindhyan forests from the imprisonment of the king of Malwa. He was able to rescue her just at the moment when she was going to throw herself into fire to end her life as a *Sati*. Then at the request of Rajyashri Harsha united the two kingdoms of Kanauj and Thaneswar, as Grahavarman, the late king of Kanauj who was the husband of Rajyashri, had left no male descendant. After this Harsha transferred his capital from Thaneswar to Kanauj. The union of the two kingdoms greatly increased the military resources of Harsha.

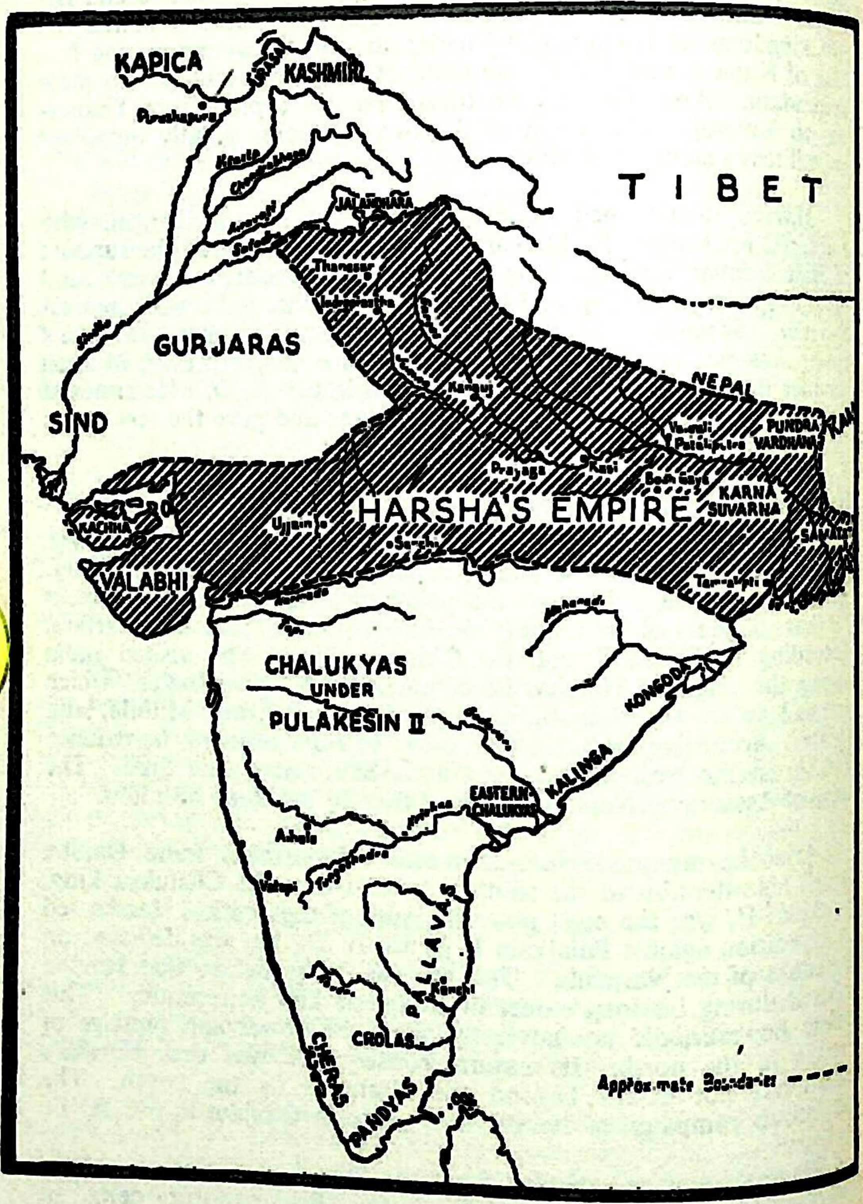
Harsha then turned against Sasanka, the king of Bengal, who murdered his brother Prabhakara Vardhana. He secured the support of Bhaskaravarman, the king of Kamarupa (modern Assam), and Madhavagupta, the king of Malwa and Magadha, in his wars against Sasanka. Sasanka was probably defeated. Even then Sasanka's power was not completely crushed. Harsha was, however, able to conquer Bengal after the death of Sasanka in 619 A. D. He annexed a part of this kingdom to his own dominions and gave the rest to his friend and ally, Bhaskaravarman.

Harsha's Wars and Conquests

Harsha aimed at establishing a well-knit empire. He had a huge army consisting of 5000 elephants, 20,000 cavalry, and 50,000 infantry. With this army he embarked on a policy of conquests. Harsha spent the first six years of his reign (606—612 A. D.) in incessant warfare. According to Hiuen Tsang, the Chinese pilgrim who visited India during the reign of Harsha, he conquered the "Five Indies" which are said to be the Punjab, Kanauj, Gauda (Bengal), Mithila, and Orissa. According to Bana, the author of *Harshacharita*, he reduced Valabhi in the west as well as Cutch, Saurashtra, and Sind. The kings of Assam and Nepal maintained friendly relations with him.

After having made himself master of northern India Harsha turned his attention to the south. At that time the Chalukya king, Pulakesin II, was the most powerful ruler of the south. Harsha led an expedition against Pulakesin II in 620 A. D., but was defeated on the banks of the Narmada. This was the only defeat that Harsha suffered during his long career of conquests and annexations. This defeat, however, did not adversely affect the power and prestige of Harsha in the north. Its natural consequence was that Harsha's empire did not extent beyond the Narmada in the south. The last known campaign of Harsha took place in Ganjam in 643 A. D.

Harsha's empire extended from the Himalayas in the north to the Narmada in the south and from the Brahmaputra delta in the east to the Sutlej in the west. It included the modern states of Haryana, the Punjab, Himachal Pradesh, Uttar Pradesh, Orissa, Bihar,


KAPICA
KASHMIR
Purushapura
TIBET
JALANDHARA
Thanesar
Indraprastha
GURJARAS
SIND
NEPAL
Kanauj
Vaisali
Pataliputra
PUNDRA VARDHANA
Prayaga
Kasi
Bodh Gaya
KARNA SUVARNA
HARSHA'S EMPIRE
KACHHA
Ujjain
Sanchi
SAMATATA
VALABHI
Narmada
Tamralipti
Mahanadi
CHALUKYAS UNDER PULAKESIN II
KONGODA
KALINGA
EASTERN CHALUKYAS
Aihole
Krishna
Vatapi
Tungabhadra
PALLAVAS
Kanchi
CHOLAS
CHERAS
PANDYAS
Approximate Boundaries

India in 640 A. D. Harsha's Empire

West Bengal, Madhya Pradesh and Gujarat. Thus Harsha was the master of the whole of North India excluding only Rajputana and portions of the Punjab. He established friendly relations with Persia and China. He exchanged gifts with the emperor of Persia. He established diplomatic relations with China through Hiuen Tsang and sent an ambassador to the court of the Chinese emperor in 641 A. D. A Chinese mission subsequently visited his court.

Administration

Like all great kings Harsha was a man of extraordinary energy and activity and took great pains to administer the kingdom efficiently. Hiuen Tsang gives a vivid account of the administrative activities of Harsha. The administration was founded on benign principles. Taxes were light, crimes were rare, and there was no forced labour. He made frequent tours of inspection throughout his dominions. The penal code was very severe. Offences against social morality were punished by cutting off ears, nose, hands, etc. The death penalty was given for serious crimes like treason and murder. Roads in Harsha's empire were not very safe and Hiuen Tsang himself was twice plundered by robbers.

Literature and Learning

Harsha was a literary genius and a great patron of learning and literature. He was himself an author of great merit. He is credited to be the author of three famous Sanskrit plays, viz., *Nagananda, Ratnavali* and *Priyadarsika* besides some *slokas* in praise of the Buddha and eight *Chaityas*. Harsha's literary talents attracted to his court a brilliant group of poets and prose writers who received his liberal patronage. Bana was the brightest jewel in the court of Harsha. He was the author of *Harshacharita, Kadambari,* and the drama *Parvatiparinaya*. Mayura was another talented writer in Harsha's court whose chief work was *Mayurasataka*. Dharmakirti, the famous logician, Kumaradasa, the author of *Janakiharana,* Matanga Divakara, a renowned poet, and Bhartrihari, poet, grammarian, and author, and Jayasena "a man of encyclopedic learning" were among other renowned literary figures who flourished in the court of Harsha.

Harsha's Services to Buddhism

Harsha was at first a devout worshipper of Siva. But he was tolerant towards other religions. He built temples for Siva, Surya, and the Buddha and made generous endowments to several religious institutions, both Hindu and Buddhist. In his later years as a result of the influence of Hiuen Tsang he showed a distinct partiality towards *Mahayana* Buddhism. Thereafter, Harsha rendered signal services to the cause of the *Mahayana* form of Buddhism. He forbade the slaughter of animals and built many stupas on the banks of the Ganges, and monasteries at Buddhist religious centres.

Harsha used to hold religious assemblies after every five years in which he honoured all gods and gave out charities to the followers of all religions. In 643 A. D. Harsha arranged a special religious assembly at Kanauj in honour of the Chinese pilgrim Hiuen Tsang whom he met that year. It was attended by twenty tributary kings, 1000 scholars from the Nalanda university, 3000 *Mahayana* and *Hinayana* monks, and about 3000 Brahmins and Jain scholars. This meeting lasted for 23 days at which a full discussion of *Mahayanism* had been carried out. A great monastery and a shrine were specially erected for this purpose at Kanauj. The religious assembly at Prayag which Harsha used to convene after every five years was also held in 643 A. D. This was the sixth of such assemblies at Prayag and Hiuen Tsang attended it. These assemblies bear testimony to Harsha's toleration and charity.

Estimate :

Harsha died in 647 A. D. He was the last great emperor of ancient India. He has been compared to both Asoka and Samudragupta. Like Asoka he was a great patron of Buddhism and devoted all his energies and resources to the welfare of his people. Like Samudragupta he made extensive conquests and gave political unity to North India. Harsha's death marked the beginning of a period of confusion and disorder in North India.

HIUEN TSANG

Hiuen Tsang was the most celebrated of all Chinese pilgrims who visited India in ancient times. He was born in 600 A. D. He became a Buddhist monk at the age of twenty, and nine years later decided to visit India and left China for India in 629 A. D. Passing through Tashkent, Samarkhand, and Balkh, he arrived at Gandhara in 630 A. D. From there he proceeded to Kashmir and remained there for two years. Then he came to the Punjab and from there he went to eastern India. He spent several years visiting the sacred places connected with the life of the Buddha such as Kapilavastu, Bodh Gaya, Benaras, and Kushinagar. He stayed in the Buddhist monasteries for a considerable portion of his time and spent five years at the university of Nalanda. He visited the courts of king Kumara of Kamarupa and Harsha of Kanauj and the Chalukyan king Pulakesin II of Vatapi. Out of the 14 years he remained in India 8 years were spent in Harsha's court. He attended the religious conferences held at Kanauj and Prayag in 643 A. D. and returned to China in 644 A. D. After his return he wrote a book on his experiences in India called *Si-Yu-Ki* or the *Record of the Western World*. It gives a detailed account of the political, social, economic, and cultural conditions of India during the reign of Harsha.

CONDITIONS IN HARSHA'S EMPIRE

Sources

The main sources of information for the conditions in Harsha's empire are the accounts of Hiuen Tsang and the *Harshacharita* of Bana. The accounts of Hiuen Tsang give us a very reliable and complete picture of the conditions in Harsha's empire. Bana was the biographer and court poet of Harsha. *Harshacharita* of Bana is an incomplete biography of Harsha in eight chapters. Bana was a shrewd observer of men and events and his work contains a lot of valuable historical information.

Government

The king was the pivot of administration. Theoretically the government of Harsha was an autocracy. However, a large amount of self-government was allowed to the people in their respective spheres. The king was assisted by a council of ministers. The council had a voice in the choice of the king and influenced the foreign policy. There seems to have been a well-organized secretariat to assist the king in the details of administration. The superior civil services were manned by princes of the royal household. The government had its own inspecting officers and royal messengers. The army consisted of the usual *chaturanga*, viz., elephants, cavalry, infantry, and chariots. The taxes were light. Land tax was the main source of government income. It was one-sixth of the gross produce. Besides land tax, there were various customs-duties collected from frontier states. Currency consisted of gold and silver coins. The penal code was harsher than that under the Guptas. Imprisonment for life, mutilation, and banishment to jungle were the ordinary punishments inflicted for serious crimes. Minor crimes were punished by fines. There was a special records department for the maintenance of public records.

The empire was divided into *Bhuktis* (Provinces). *Vishayas* (Districts), and *Gramas* (Villages). The head of the *Bhukti* was known as the *Prantpati*. The *Bhuktis* were divided into *Vishayas*. The smallest unit of administration was the village. The village administration was controlled by the *Grama Panchayats*.

Religion

Hinduism was the major religion in the empire of Harsha. Hiuen Tsang described Harsha's empire as "the country of the Brahmins." Siva, Surya, and Vishnu were the gods worshiped. Side by side with Hinduism *Mahayana* Buddhism also flourished. Buddhism was, however, fast declining. Besides its main division into *Mahayana* and *Hinayana*, it was further split up into eighteen sects. Monasteries were deserted. Jainism was not popular. One interesting feature was the cordial relations and the spirit of toleration that existed among the followers of various sects.

Society

The caste system was fully developed and intermarriage was forbidden. The Brahmins and the Kshatriyas who formed the upper castes led a simple and frugal life. The Vaisyas followed the traditional professions of trade and the Sudras cultivated the land. There were numerous lower castes who performed menial jobs such as those of butchers, scavengers, etc. and they had to live outside the city limits. Women occupied a high position in society. Early marriages were common. But widow re-marriage was not permitted. *Sati* was not unknown. The standard of education among women was fairly high. The people in general were honourable.

Economy

During the age of Harsha the economy of India was in a flourishing condition. Most of the people lived in villages and their main occupation was agriculture. Great efforts were made by the government to develop agriculture. Hiuen Tsang mentions the existence of cities. These were centres of trade and commerce. Kanauj had become the premier city of Hindustan. Trade and commerce were controlled by well-organized guilds of artisans and craftsmen. It was an age when foreign trade also flourished. There was active trade with Egypt and other Mediterranean countries and with China, Japan, and the islands of the Pacific. Indian culture was also spreading in the neighbouring countries following the expansion of foreign trade.

Education

The age of Harsha saw a remarkable development of learning and education. India was the most educated country in the world at this time. There was an organized system of education. Temples and monasteries served also the purpose of educational institutions. Elementary education was given to children in a Brahmin's house or in a small temple. Higher education was imparted in big monasteries. Some of these centres of higher education such as Taxila, Ujjain, Kashi, Bodh Gaya, and Nalanda were real universities.

Nalanda was the most renowned seat of learning at that time. At the time of the visit of Hiuen Tsang this university had 10,000 students. No fees were charged and the students were provided with free board and lodging. There were as many as 1510 professors in this university. The head of this university was the famous Shilabhadra. The university offered a wide range of subjects. Besides the Buddhist and Brahminical literature, logic, grammar, medicine, philosophy, and astronomy were also taught here. It was a university of international fame and students from far off countries came here for higher studies. Hiuen Tsang himself studied here for five years.

QUESTIONS

Essay Type

1. Write a note on the reign of Harsha.
2. Narrate the main events of Harsha Vardhana's life with particular reference to his literary and religious achievements.
3. Trace the career and achievements of Harsha Vardhana.
4. Describe briefly the conditions of North India as gathered from the writings of Hiuen Tsang.
5. Describe the political, religious, and social conditions of North India under the Vardhanas.

Short-answer Type

1. Who was Prabhakara Vardhana? How did he rise to power?
2. Write what you know about the early life of Harsha.
3. How did Harsha recover Rajyashri and unite Kanauj and Thaneswar? What was the result of the union?
4. What was the extent of Harsha's empire?
5. Why could not Harsha extend his empire beyond the Narmada?
6. Who was Hiuen Tsang? Write about his early life and his journey from China to India.
7. What do we learn about Harsha's administration from the accounts of Hiuen Tsang?
8. What light does Hiuen Tsang's accounts throw on the social condition of the people in the seventh century A. D.?
9. What was the religious condition of India under Harsha?
10. What description of the Nalanda university has been given by Hiuen Tsang in his accounts?

Objective Type

A. *Name the following:*

(a) The founder of the kingdom of Thaneswar.
(b) The author of *Harshacharita*
(c) The Chinese pilgrim who visited India during the reign of Harsha.

B. *Match the following:*

A	B
1. *Harshacharita*	*Record of the Western World*
2. Huien Tsang	Bana

Map Question

1. Indicate on the accompanying map the extent of the empire of Harsha.

CHAPTER XV

The Chalukyas

The Chalukyas were the dominant power in the Deccan from the 6th to the 8th century A. D. and again from the 10th to the 12th century A. D. Very little is known about the origin of the Chalukyas. According to Dr. Vincent Smith they were descendants of the Gurjar invaders who had come from Central Asia and settled in India. They were also considered to be Rajputs like the Gurjara—Prathiharas of Kanauj. It has also been pointed out that the Chalukyas represented an indigenous Kanarese family. These views, however, do not command general acceptance. It seems to be correct to think that the Chalukyas were descendants of the Kshatriyas of the North and that from the North first they went to Rajastan and after the fall of the Gupta empire they marched towards the South and established themselves as a ruling power there. There were three branches of the Chalukyas: (1) The Early Western Chalukyas or the Chalukyas of Vatapi or Badami; (2) The Later Western Chalukyas or the Chalukyas of Kalyani; and (3) the Eastern Chalukyas or the Chalukyas of Vengi.

Early Western Chalukyas of Badami

It is generally believed that the Chalukyas came to the Deccan from North India under the leadership of a military adventurer by name Jayasimha. They soon became a dominant power in the South under Jayasimha. The dynasty founded by Jayasimha came to be known as Western Chalukyas. Jayasimha conquered Maharashtra from the Rashtrakutas. Jayasimha was succeeded by Rangaraga. Pulakesin I who succeeded Rangaraga ruled from 535 to 560 A. D. He was the first great ruler of the Chalukya dynasty. He conquered Vatapi (modern Badami in the Bijapur district) from the Pallavas and made it his capital. He is said to have performed an *Ashwamedha yaga*. His sons Kirtivarman and Mangalesa increased further the extent of the Chalukya kingdom by waging successful wars both in the east and the west. When Mangalesa succeeded Kirtivarman there broke out a civil war between Mangalesa and Pulakesin, Kirtivarman's son. In the war Mangalesa lost his life and Pulakesin became king as Pulakesin II.

Pulakesin II (608—642 A. D.), was the greatest king of the Chalukya dynasty. On account of the civil war between Mangalesa and Pulakesin some of the newly acquired provinces had revolted. Pulakesin not only recovered them but also made extensive conquests in the South and North. He waged successful wars against the Rashtrakutas and made them his vassals. The rulers of Konkon, South Gujarat, and Malwa accepted his supremacy. He reduced Banavasi, the capital of the Kadambas. He forced the Gangas of Mysore and the Alupas to submit. He captured Vengi from the Pallavas and made it a separate province under his brother Kubja Vishnuvardhana. He defeated the Pallava king Mahendravarman. Pulakesin's greatest achievement was his victory in a defensive war against Harshavardhana in 620 A. D. in the battle of Narmada. These military exploits greatly increased the power of Pulakesin and enlarged his empire. The empire now spread from sea to sea and from the Narmada in the north to the Palar in the south. The Persian king Khusru II is said to have sent an embassy to his court in 625 A. D. The celebrated Chinese pilgrim Hiuen Tsang visited Pulakesin's dominions during his reign. He records that the king was benevolent and his nobles served him with perfect loyalty.

The last days of Pulakesin were crowded with misfortunes. The long war with the Pallavas took a new turn. The Pallavan king Narasimha Varman captured Vatapi in vengeance and destroyed it. Pulakesin was killed in battle. After Pulakesin's death the Chalukyan power began to crumble. The period of Western Chalukyan supremacy came to an end when the Chalukyan monarch Kirtivarman II (747—753 A. D.) was overthrown by Danti Durga, the Rashtrakuta chief.

Later Chalukyas of Kalyani

The Rashtrakutas held sway over the Deccan for two centuries from the overthrow of Kirtivarman by Danti Durga. Then in the 10th century A. D. the Chalukyas recovered their power. In 973 A. D. Tailappa (also called Taila) who belonged to a branch of the Early Chalukyas of Vatapi overthrew the Rashtrakuta king Karka II. Tailappa also married Karka's daughter and established his power on the ruins of the Rashtrakuta kingdom with his capital at Kalyani.

Taliappa was a powerful monarch. He conquered southern Gujarat, annexed Kuntala, and defeated the Cholas and the Kalachuris. He carried on a long war with Munja or Vakpatiraja II, the Paramara ruler who is said to have defeated Tailappa six times. But Munja was finally captured and killed in 995 A. D. during the seventh campaign. Tailappa died in 997 A. D. bequeathing his throne to his son Satyasraya who in turn was succeeded by his grandsons Vikramaditya and Jayasimha II one after the other. Somesvara succeeded Jayasimha in 1042 A. D. He was a great warrior and struggled steadily and courageously to uphold the glory of his dynasty. He invaded Malwa and ravaged several cities in the North. Then he turned to the south and fought a battle at Koppam against the Cholas in which Rajadhiraja I, the Chola sovereign, lost his life. However, in the battle of Kudalsangam that followed the Chalukya king sustained a crushing defeat at the hands of the Cholas. Somesvara was a staunch Saivite. He ended his life in 1068 A. D. by drowning himself ceremoniously in the waters of the Thungabhadra to end his sufferings from an incurable disease. He was succeeded by his eldest son Somesvara II, who was deposed by his younger brother. .This younger brother of Somesvara then ascended the throne as Vikramaditya IV in 1076 A. D.

Vikramaditya IV was the foremost among the later Chalukya kings. He ruled for nearly half a century from 1076 to 1127 A. D. He was a great warrior and a general. He was mainly responsible for the military glories of his father's reign. After becoming king he waged a successful war against the Cholas, defeated Kulotunga Chola and conquered Vengi. Vishnuvardhana, the Hoysala king of Mysore, submitted to him. His empire extended from the Narmada in the north to the Tungabhadra in the south. He was a great administrator also and tried to promote the welfare of his subjects. He abolished the old Saka Era and started the Chalukya-Vikram Era from the date of his accession. He was a liberal patron of scholars. The most famous among the scholars who enjoyed the patronage of Vikramaditya were Bilhana, the author of a biography of the king called *Vikramanka Chirita* and the jurist Vijnaneswara, the well-known author of *Mitakshara*. He was at first a Jain, but later on became an ardent Hindu. He also built a number of temples.

After Vikramaditya's death the Chalukya power declined rapidly. The Chalukya power ceased to be of any importance from the beginning of the 14th century A. D.

Eastern Chalukyas of Vengi

We have seen above that when Pulakesin II went to the south on a career of conquests he took from the Pallavas the Vengi country and appointed his brother Kubja Vishnuvardhana viceroy of the region. In the year 615 A. D. Kubja Vishnuvardhana became independent and founded a new line known as Eastern Chalukyas with Vengi as capital. Kubja Vishnuvardhana ruled from 615 to 633 A. D. Vijayaditya II (799—843 A. D.) and Vijayaditya III (844—888 A. D.) were two important rulers of this line. They won decisive victories over the Rashtrakutas, the Gangas, and other neighbouring powers. Towards the close of the 10th century A. D. Raja Raja I, the Chola ruler, established his supremacy over Eastern Chalukyas. This was followed by a series of matrimonial alliances between the two royal families. Finally Kulotunga Chola who was more Chola than Chalukya in blood preferred the Chola throne to the Chalukya throne. From that time onwards the history of the Eastern Chalukyas merged with that of the Cholas.

The Deccan under the Chalukyas

The Chalukyas made their distinctive contributions to the development of civilization and culture in the Deccan. In the fields of religion, literature, art, and architecture the period saw significant developments. Most of the Chalukyan monarchs were devout Hindus and under their liberal patronage Hinduism once again became the most popular religion. Old gods once again came into prominence and vedic sacrifices and rituals were revived. Beautiful temples were built. Jainism also was patronised by some rulers.

The resurgence of Hinduism which was accompanied by an unprecedented temple building activity led to the growth of a special style of temple architecture under the Chalukyas. At Aihole, Badami, and other places large numbers of temples came into existence. At Aihole alone there were 70 temples. The style of architecture was known as the Chalukyan style.

There was remarkable progress in the field of painting and sculpture also. Some of the famous cave paintings of Ajanta and Ellora have been assigned to this period. Nasik is the home of some of the best Buddhist cave sculptures. The sculptures of the Narasimha and Vamana *avataras* at Vatapi are equally attractive. The temples at Aihole and Vatapi were noted for their wonderful sculptures. The Virupaksha temple with sculptures illustrating scenes from the Ramayana deserves special attention.

The Chalukya period also saw the progress of learning and literature. The Chalukyan kings were liberal patrons of learning and literature. As has already been pointed out, the Jain author Ravikirti was patronised by Pulakesin II while the famous poet Bilhana and the jurist Vijnaneswara adorned the court of Vikramaditya IV.

QUESTIONS

Essay Type

1. Examine the importance of Pulakesin II.
2. Give an account of the rise of the Chalukyas of Badami and examine the role of Pulakesin II. Explain their contributions to the cultural heritage of the Deccan.

Short-answer Type

1. What do you know about the origin of the Chalukyas?
2. How did Tailappa restore the glory of the Chalukyas?

3. Bring out the place of Vikramaditya IV in the history of the Later Chalukyas.
4. Briefly narrate the rise and progress of the Chalukyan power at Vengi.
5. Bring out the main contributions of Chalukyas to culture.

Objective Type

A. *Name the following:*

(a) The greatest king of the Western Chalukyan dynasty.

(b) The founder of the Eastern Chalukya dynasty at Vengi.

(c) The foremost among the Later Chalukya kings.

B. *Match the following:*

	A	B
1.	Bilhana	*Mitakshara*
2.	Vijnaneswara	*Vikramanka Charita*

CHAPTER XVI

The Rashtrakutas

We have seen above that the Western Chalukyan king Kirtivarman II was overthrown by Danti Durga, a Rashtrakuta chief. The hegemony of the Deccan thereupon passed on to the Rashtrakutas.

Various theories have been suggested by scholars regarding the origin of the Rashtrakutas connecting them with the Yadavas, the Rathors of Rajputana and the Rashtrikas of the Asokan inscriptions. The Rashtrakutas are generally regarded as indigenous Rajputs who had their original home in Lattaluru (Latur in the former Nizams dominions).

Danti Durga, the Rashtrakuta chief who defeated the Western Chalukyan monarch Kirtivarman II, founded the Rashtrakuta dynasty of Malkhed and annexed the northern part of Maharashtra. He seems to have led an expedition against Malwa. Danti Durga was a devout Hindu and he liberally patronised Hinduism. He died prematurely at the age of thirty and was succeeded by his uncle Krishna.

Krishna I (756—775 A. D.) firmly established the Rashtrakuta supremacy. He enlarged the kingdom by conquering Konkon and annexing the southern portions of the Western Chalukya dominions and a part of the territory of the Eastern Chalukyas. Krishna was an ardent patron of Saivism and he built the celebrated rock-cut temple of Siva called Kailasa at Ellora.

Krishna was succeeded by his eldest son Govinda II. But as Govinda led a wicked life neglecting his kingly duties, his younger brother Dhruva deposed him and became king. Dhruva (780—794 A. D.) was a very ambitious and warlike prince. He successfully attacked the Pallavas and the Gangas. He increased the imperial prestige of his dynasty by attacking and defeating Vatsaraja Gurjara and Dharmapala of Bengal.

Govinda III (794—814 A. D.) who succeeded Dhruva was the most remarkable prince of this vigorous dynasty. He was the third son of his father and was chosen to succeed him because of his great qualities. His accession to the throne was disputed by one of his brothers with the support of a confederacy of neighbouring princes. He defeated the opponents and carried on aggressive wars with the object of expanding the Rashtrakuta power. In his various campaigns he secured the submission of the Gurjara king and the Lord of Malwa, annexed the Ganga kingdom, and took much wealth from the Pallavas. He waged numerous wars with the Eastern Chalukyas and repeatedly humbled them. He also invaded North India, and defeated Nagabhatta II, the Rajput king, and Dharmapala of Bengal. As a general and statesman Govinda III enjoyed a unique position in his days both in the North and in the South. It is said that the king of Ceylon sent his own statue to Govinda III as a token of his submission.

Amoghavarsha (814—880 A. D.), the son and successor of Govinda, was the greatest of the Rashtrakuta monarchs. He defeated Vijayaditya III of Vengi. His military record, however, was not very brilliant. He had to enter into an agreement with the Gurjara branch of the Rashtrakutas and had to compromise with the Western Gangas by recognizing their independence and offering his daughter in marriage to the Ganga prince. His wars against the Eastern Chalukyas were not completely successful. But Amoghavarsha earned fame for his patronage of Jainism and encouragement given to Kannada and Sanskrit scholars. Amoghavarsha himself composed the Kannada work on politics, *Kavirajamarga*. He is also believed to be the author of the Sanskrit work *Ratnamalika*. The Tamil classic *Chudamani Nikhandu* was produced during his reign. The Arab merchant Sulaiman who visited the Rashtrakuta dominion described the king as one of the four great monarchs of the world, the other three being the Khalifa of Baghdad, the Chinese emperor, and the ruler of Constantinople.

The next important king was Krishna III. He defeated the Chola king at Takkolam and extended his territory as far as the heart of the Chola country. After Krishna, the Rashtrakuta power gradually declined. The last Rashtrakuta king Karka was ousted by Tailappa (Taila) who established the Later Chalukya dynasty of Kalyani.

Cultural Contributions of the Rashtrakutas

The Rashtrakutas, during the two hundred and twenty years of their political supremacy in the Deccan, made distinctive contributions to religion, learning, literature, and art.

The Rashtrakuta period was the golden age of Jainism in the Deccan. But the other religions were not persecuted. In fact, Saivism and Vaishnavism prospered during this period. Many Brahminical sacrifices were performed. Great temples like Kailasa temple of Ellora were built by the Rashtrakuta monarchs.

Popular education received great attention. An inscription from Bijapur district gives the details of a college with twenty-seven boarding houses. Literature was also patronised, and Kannada and Sanskrit flourished. The famous Kannada poets Ponna and Pampa lived during this period.

In the field of architecture and art the Kailasa temple of Ellora stands forth as a "marvellous architectural freak." Some scholars believe that the Elephanta caves also belong to the Rashtrakuta period.

QUESTIONS

Essay Type

1. Give an account of the history and importance of the Rashtrakutas.

Short-answer Type

1. What do you know about the origin of the Rashtrakutas?
2. Give an account of the reign of Govinda III.
3. Give an account of the reign of Amoghavarsha.
4. Point out the cultural contributions of the Rashtrakutas.

Objective Type

A. *Name the following:*

(a) The founder of the Rashtrakuta dynasty.

(b) The greatest among the Rashtrakuta monarchs.

(c) The Kannada work on politics composed by Amoghavarsha.

(d) The Tamil classic produced during the reign of Amoghavarsha.

B. *Match the following:*

	A	B
1.	Rashtrakutas	*Kavirajamarga*
2.	Amoghavarsha	Malkhed

CHAPTER XVII

The Pallavas of Kanchi

The Pallavas of Kanchi were one of the most important powers that ruled in South India. They occupied a significant place in the history of South India for nearly six centuries extending roughly from the third to the end of the ninth century A. D.

Origin of the Pallavas

There is no unanimity of opinion among scholars as regards the origin of the Pallavas. Some scholars assign a Parthian origin to the Pallavas. This view is based on the superficial resemblance between the words Pallavas and Pahlava which is another name for the Parthians. According to this theory the Pahlavas or Parthians invaded North India first and later migrated to the Kanchi region in the South. However, there is no evidence to prove the migration of the Pahlavas into the Tamil country. There is also a theory connecting the Pallavas with the Vakatakas while, according to another theory, the Pallava dynasty arose out of a union between a Chola prince and a Naga princess of Manipallavam, the dynasty thus deriving its name from the second part of the word Manipallavam. There is yet another theory which says that the Pallavas were originally officers and governors of the south-eastern portion of the Satavahana empire and that later on they became independent and set up a kingdom of their own. Whatever be the origin of the Pallavas, it seems difinite that they were originally feudatories of the Satavahanas and rose to prominence on the ruins of the Satavahana empire. There were several branches of the Pallavas who ruled from different capitals. One branch ruled from Vatapi (Badami), another from Ellora, and a third from Kanchi. The Pallavas of Kanchi are more famous in history than others.

Three Pallava dynasties ruled from Kanchi. Sivaskandavarman and his successors belonged to the first dynasty. Vishnugopa who was defeated by Samudragupta during the course of his South Indian campaigns was a member of the second dynasty. Not much is known about the successors of Vishnugopa. The Pallava rulers of Kanchi again rose to prominence towards the end of the sixth century A. D. under Simhavishnu who is regarded as the founder of the third Pallavan dynasty.

The Great Pallavas

Simhavishnu (575—600 A. D.) and his successors are called the Great Pallavas. With Simhavishnu began the most glorious period of Pallavan history. He was a great conqueror. He is said to have extended the territory of the Pallavas at the expense of the Cholas and the Pandyas, and even Ceylon felt the force of his arms. His dominions extended from the Krishna to the Kaveri. He was a patron of arts and letters and the famous Sanskrit poet Bharavi received his liberal patronage.

Mahendravarman (600—630 A. D.), the son and successor of Simhavishnu, was one of the greatest rulers of the Pallavan dynasty. His reign was remarkable in many respects. It saw the beginning of the Pallava-Chalukya and the Pallava-Pandya conflicts which were continued by his successors for over half a century. About 610 A. D. Pulakesin II, the Western Chalukyan king, captured the province of Vengi from Mahendravarman which the Pallavas never regained. Vengi later became the Eastern Chalukya kingdom. However, the kingdom was extended southwards.

Mahendravarman was at first a Jain and persecuted other religions. However, he became a convert to Saivism as a result of the efforts of Saint Appar. He began the practice of hewing temples out of solid rocks. He constructed temples at Trichinopoly, Vallam, Mahendravadi, and Dalavanur dedicated to Siva and Vishnu. He also built the reservoir named after him, the Mahendra tank near the city of Mahendravadi, the ruins of which still exist.

He liberally patronised drama, music, painting, and other arts. He extended his liberal patronage to men of letters and he wrote several Sanskrit works. He is believed to be the author of *Mattavilasa Prahasana*, a Sanskrit drama. The cave paintings at Sittannavasal illustrating dancing and the inscription at Kudimiyamalai show his patronage of dancing and music.

Narasimhavarman (630—668 A. D.) who succeeded Mahendravarman was the greatest ruler of the Pallava dynasty. He continued his father's policy of expansion. Early in his reign he repelled the Chalukya invasion and inflicted defeats on Pulakesin in three successive battles. He followed up these victories by invading the Chalukya territories. He sacked the capital Badami and returned to Kanchi with a large booty. In memory of this exploit he assumed the title *Vatapikonda*. He fought successfully against the Cholas, the Cheras, and the Kalabhras. He offered asylum to Manavarma, the king of Ceylon, who was driven out of his kingdom and helped him to recover his throne by sending a naval expedition to Ceylon. This shows that the Pallavas had developed a good navy.

Narasimhavarman was a great builder. He founded the seaport of Mahabalipuram (also called Mamallapuram after its founder who was also known as Mahamalla) which developed into a great emporium of trade. The city of Mahabalipuram developed into a great centre of art and architecture also, as Narasimhavarman continued his father's work of building cave temples and shrines there. Narasimhavarman extended his liberal patronage to art and architecture. During his reign the famous Chinese pilgrim Hiuen Tsang visited Kanchi and stayed there for some time. He was very much impressed by the achievements of Narasimhavarman.

After the death of Narasimhavarman the Pallava kingdom began to decline. His successors were weak. Mahendravarman II who succeeded Narasimhavarman had a short and uneventful reign. During the reign of the next ruler Parameswaravarman the conflict with the Chalukyas was renewed. It was during the reign of Rajasimha (680—720 A. D.) who succeeded Parameswaravarman that the famous Shore temple of Mahabalipuram and the Kailasanatha temple at Kanchi were built. The later Pallava rulers such as Nandivarman II (733—795 A. D.), Dantivarman (798—845 A. D.), and Nandivarman III (845—860 A. D.) were engaged in a series of wars with the neighbouring countries. These wars hastened the decline of the Pallava power. The last Pallava ruler Aparajita (875—885 A. D.) was defeated by the Chola king Aditya Chola. With this the Pallava power disappeared.

Cultural Contributions of the Pallavas

The age of the Great Pallavas of Kanchi was one of the most formative periods of South Indian history. The Pallavas had bequeathed a glorious heritage in the fields of administration, religion, learning and literature, and art and architecture.

Administration. The administrative system of the Pallavas was well-organized. The king was at the apex of the administrative machinery. He was assisted by provincial governors and departmental ministers. For administrative purposes the kingdom was divided into *Mandalas*, *Valanadus*, and *Nadus*. The primary unit of administration was the village, and the village affairs were administered by village assemblies. The towns also had their popular assemblies and these were called *Nagarathars*.

Religion. The Pallava period was also one of great religious activity. While Buddhism and Jainism declined there was a remarkable revival of Hinduism during this period. There were Saivite and Vaishnavite revivalist movements led by their saints *Nayanars* and *Alwars* respectively. The worship of some personal gods in concrete form became popular. The Pallava monarchs patronised the Hindu revivalist movements, but they followed a policy of toleration towards other religions.

Learning and Literature. The Pallava monarchs were great patrons of learning. The various Buddhist and Jain monasteries and the Hindu temples were places where higher education was imparted. Kanchi was a great centre of Sanskrit learning. Mayurasarman, the founder of the Kadamba dynasty, is said to have studied at Kanchi. Hiuen Tsang says that the great scholar Dharmapala, who was one of the Vice-Chancellors of the Nalanda University, came from Kanchi.

The Pallava period saw a remarkable outburst of literary activity. The early kings patronised Sanskrit literature, and poets like Bharavi and Dandin lived in their courts. Mahendravarman himself was a famous author. It is also believed that the Sanskrit plays attributed to Bhasa are only stage adaptations prepared at Kanchi for being enacted at the Pallava court. There was also a rich harvest of Tamil literature. Appar, Sambandar, Sundarar, and Manikavasagar, the Saivite saints who lived in the Pallava age, enriched the Tamil literature by the Saivite works such as *Tevaram* and *Nalayira Prabandham*.

Art and Architecture. Art and architecture also flourished well under the Pallava kings. In a sense the history of South Indian architecture can be said to begin with the Pallava rule. The revival of Hinduism led to the construction of a number of temples throughout the empire. Though stone architecture was not unknown previously it was the Pallavas who first made a full and free use of stone in buildings. The Pallavas also began the practice of hewing temples out of solid rocks. The innumerable temples at Kanchi, the Shore temple, and the monolithic *rathas* at Mahabalipuram deserve special attention. There were four different styles of Pallava temple architecture: (1) the Mahendra style; (2) the Mamalla style; (3) the Rajasimha style; and (4) the Aparajita style.

The Pallava temples were adorned with excellent sculptures. The works of sculpture at Kudimiyamalai and Sittannavasal are specially noteworthy. It is no exaggeration to say that under the Pallavas the temple architecture and portrait sculpture attained heights of excellence that have never been surpassed. The fine arts of dancing, music, and painting also made remarkable progress under the Pallavas.

QUESTIONS

Essay Type

1. Discuss the origin of the Pallavas and point out the achievements of Mahendravarman I.

2. Trace briefly the history of the Pallavas and mention their contributions to South Indian culture.
3. Point out the contributions made by Pallavas to Sanskrit literature, Hindu religion, temple architecture, and fine arts.

Short-answer Type

1. Discuss the origin of the Pallavas.
2. Briefly describe the achievements of Mahendravarman I.
3. Give an account of the reign of Narasimhavarman.
4. Who was the builder of Mahabalipuram? What do you know of Pallava art and architecture from this place?

Objective Type

A. *Name the following:*

(a) The greatest ruler of the Pallava dynasty.
(b) The seaport founded by Narasimhavarman.
(c) The Saivite saints who lived in the Pallava age

B. *Match the following:*

A	B
1. Narasimhavarman	Shore Temple
2. Mahabalipuram	Vatapikonda

Map Question

Indicate the extent of the Pallava empire under Mahandravarman I in the outline map provided.

CHAPTER XVIII

The Kakatiyas, the Yadavas, and the Hoysalas

In the last quarter of the ninth century A. D., Aparajita, the Pallava king, was crushed by the Chola king Aditya I, son of Vijayalaya. The period 850—1200 A. D. is marked by the rise of the Cholas to an imperial position. Towards the close of this period the Kakatiyas and the Yadavas became powerful in the north and the Hoysalas rose to power in the south.

THE KAKATIYAS OF WARRANGAL

The Kakatiyas of Warrangal were a prominent power in the Deccan from the 12th to the 15th century A. D. They were originally feudatories of the Later Chalukyas of Kalyani. When the Chalukya empire fell, Prola II, a Kakatiya chief, made himself master of the districts lying between the Godavari and the Krishna. The successful career of Prola II met with a check when he invaded Vengi towards the close of his reign. In a battle against a confederacy of the local chiefs who opposed his advance he died.

The first important ruler of the Kakatiya dynasty was Prataparudra (1162—1185 A. D.). He founded the city of Warrangal in Telingana and made it his capital. He was a great warrior. He defeated the Chalukyan king Taila II, and conquered the Kurnool district. He was also a patron of learning and a great builder. He himself was a gifted writer and composed a *Nitisara* in Sanskrit and in Telugu. He built several temples and made liberal endowments for their maintenance. He proved to be a capable ruler and a benevolent administrator.

Ganapathi (1199—1261 A. D.) who succeeded Prataparudra was the greatest among the Kakatiya rulers. He was a great warrior and led many expeditions against Kalinga and western Andhra. He waged several wars and brought under his possession nearly the whole of Andhradesa and portions of the Chola dominions upto Kanchi. He was also a patron of learning and men of letters. The famous Telugu poet Tikkana was among those who received his patronage. Ganapathi undertook the construction of temples on a large scale.

Ganapathi was succeeded by his daughter Rudramba (1262—1296 A. D.). Her reign was eventful. Early in her reign internal dissensions disturbed the peace of the land. All the rebellious feudatories, however, were suppressed, and peace was established by Rudramba. The Yadavas invaded the country. In 1280 A. D. her grandson Prataparudradeva won a decisive victory in the wars against the Yadavas. In recognition of this victory Prataparudradeva was made *yuvaraja*. Rudramba was noted for her zeal for public works and she undertook the construction of many works of public utility. She completed the fortification of Warrangal begun by her father. The fortress of Raichur was built by one of her generals. Several roads and canals were also constructed. She also set up monasteries where learning was encouraged and food was distributed to the poor. She caused the construction of many temples and patronised Sanskrit and Telugu poets. Marco Polo, the famous Venetian traveller, visited the land and praised her administration.

Prataparudradeva (1296—1325 A. D.) who succeeded Rudramba ruled over a vast dominion extending from Raichur to Kanchi. He reformed the administrative system and divided the kingdom into 77 divisions, each under an officer called *Nayak*. Malik Kafur, the general of the Delhi Sultan Ala-ud-din Khilji, invaded the Deccan during this period and compelled Prataparudradeva to become his vassal. Under Sultan Ghiyas-ud-din Tughlaq his nephew Juna Khan (the later Mohammad bin Tughlaq) defeated Prataparudradeva and made him a prisoner. Prataparudradeva is said to have committed suicide as a prisoner of the Muslims.

After Prataparudradeva's reign the Kakatiyas lost their political prominence. The kingdom was finally destroyed by Ahmed Shah, the Bahmani ruler in 1424 A. D.

THE YADAVAS OF DEVAGIRI

The Yadavas of Devagiri were one of the powers that struggled for portions of the Chalukya dominion after its downfall. They traced their descent from the epic hero Krishna and were originally vassals of the Later Chalukyas of Kalyani. One member of the line obtained control over the territory which extended from Nasik to Devagiri. Yadavas became a prominent power in the Deccan from the 11th to the 14th century A. D.

The Yadavas attained predominance in the time of their king Bhillama (1187—1191 A. D.). He took advantage of the decline of the Chalukyan power and extended his kingdom as far as the Krishna. He then founded the city of Devagiri as the capital of his kingdom. He was, however, defeated and killed by the Hoysala king Vira Ballala II.

Jaituji (1191—1210 A. D.), Bhillama's son and successor, defeated the Kalachuris and the Kakatiyas and thereby extended the political influence of the Yadavas.

Singhana (1210—1247 A. D.), the son and successor of Jaituji was, perhaps, the greatest among the Yadava rulers. He pushed the boundary of his kingdom beyond the Krishna after defeating the Hoysala king Vira Ballala II. He invaded and occupied Kolhapur, led a successful expedition to Gujarat, and defeated the neighbouring rulers of Malwa and Chattisgarh in Madhya Pradesh, the Kadambas of Goa, and the Pandyas. He erected a pillar of victory on the banks of the Kaveri. He ruled over an empire as wide as that of any of his Rashtrakuta or Chalukya predecessors. He extended his patronage to men of letters, and his court was adorned by Sarangadhara, author of the famous work on music, viz., *Sangeetharatnakara* and Changadeva, a famous astronomer.

The last great ruler of the Yadava dynasty was Ramachandra (1271—1310 A. D.). His minister, Hemadri, was the author of a famous work on Hindu law, *Chaturvarga Chintamani*. Jnaneswara, the famous Mahratta saint, lived during this period. Ala-ud-din Khilji laid siege to Devagiri in 1294 A. D. and was bought off with a present of a large amount of treasure and the promise of yearly tribute. The tribute was not paid and in 1307 A. D. Malik Kafur was sent to demand arrears. Ramachandra surrendered himself and became a mere vassal. His son-in-law, Harapala attempted to raise a revolt against the Delhi Sultan in 1316 A. D. The rebellion was suppressed, and Harapala was captured and flayed alive. With this the Yadava dynasty came to an end.

THE HOYSALAS OF DWARASAMUDRA

The Hoysalas of Dwarasamudra were originally petty chiefs ruling over a small area in the territory now called Karnataka (Mysore). They claimed descent from the Yadavas and, according to tradition, the dynasty was founded by one Sala. The early Hoysala chiefs acknowledged the supremacy of either the Western Chalukyas or the Cholas. The Hoysalas took advantage of the wars between the Chalukyas and the Cholas and established their power. Their early capital was Velapura (Belur). It was Ballala I (1100—1106 A. D.) who made Belur the capital.

The first really independent prince of the Hoysala dynasty was Bittideva Vishnuvardhana (1111—1141 A. D.). He was a great ruler and the real author of Hoysala greatness. A great soldier and capable general, he undertook extensive conquests. In the west he defeated the Kadamba chief and his general defeated the force of Vikramaditya VI, the Chalukyan monarch. He is also said to have defeated some of the rulers of Malabar, the Tuluvas of South Kanara, and the Kadambas of Goa. He secured control over Gangavadi by defeating the Cholas in the battle of Talakad and assumed the title *Talakad Konda*. He invaded Kanchi and defeated the Pandyan king and sacked Madura and came up to Rameswaram. As a result of his conquests Bittideva's kingdom extended over the whole of Mysore including parts of Salem, Coimbatore, Bellary, and Dharwar districts. He now changed his capital to Dwarasamudra.

Bittideva was at first a Jain, but later on he was converted to Vaishnavism by the great saint Ramanuja and thereafter called himself Vishnuvardhana. Saivism was also patronised by him. After his conversion to Vaishnavism Bittideva built a number of temples, the most notable being the temple of Chinnakesava at Belur. He also extended his patronage to Kannada literature. He passed away in 1141 A. D.

Vira Ballala II (1173—1219 A. D.), a grandson of Bittideva was the next important ruler. Like his illustrious grandfather he was an ambitious and warlike king and he extended his empire by fresh conquests. He defeated the Kalachuri chief, conquered the hill-fortresses along the Tungabhadra, and subdued the Pandyas of Uchchangi. He won a great victory over Bhillama of Devagiri in 1191 A. D. and extended his kingdom up to the Krishna. He made himself completely independent of the Chalukyas and assumed imperial titles. He founded a new era in 1192 A. D. to proclaim his imperial status.

Narasimha II (1219—1235 A. D.), the son and successor of Vira Ballala, helped the Cholas in their war against the Pandyas and claimed victory over the Pandyas and the Pallavas and set up a pillar of victory at Rameswaram. His successor Someswara continued the work of his father and captured the island of Srirangam. However, it is probable that the Hoysalas lost their conquests to the north of the Tungabhadra during his reign. The Pandya ruler Jatavarman Sundara Pandya defeated Someswara and conquered from him several of his territories. During the reign of Vira Ballala III (1291—1342 A. D.) the Hoysala kingdom received a shock from which it never recovered. In 1310 A. D. the Muslims under Malik Kafur, general of the Delhi Sultan Ala-ud-din Khilji came, pillaged, plundered, and destroyed the capital Dwarasmudra. Vira Ballala rebuilt the city of Dwarasamudra, but once again the city was destroyed when the Muslims invaded the South during the reign of Muhammad bin Tughlaq. The king was captured and flayed alive. The next ruler Vira Ballala IV continued the struggle against the Muslims and died fighting in the battlefield. The Hoysala dynasty thus came to an end.

The Hoysalas are remembered for their contributions to the cultural heritage of South India. The early rulers patronised Jainism. But the later ones were devout Hindus and under their patronage several temples were constructed. In fact, they developed a new style of temple architecture. The best known example of Hoysala architecture is the famous temple at Dwarasamudra (Halebid). The Hoysala monarchs actively patronised Kannada literature also. Nagachandra, Rajaditya, and Raghavanka were among the writers who received the patronage of the Hoysala monarchs.

QUESTIONS

Essay Type

1. Who were the Kakatiyas of Warrangal? Assess the role of Ganapathi as a conqueror and that of his daughter Rudramba as a benevolent ruler.
2. Give a brief account of the Yadavas of Devagiri.
3. Write a note on the Hoysalas of Dwarasamudra and their contributions to religion and culture.

Objective Type

A. *Name the following:*

(a) The first important ruler of the Kakatiya dynasty.
(b) The last great ruler of the Yadava dynasty.
(c) The first independent prince of the Hoysala dynasty.

B. *Match the following:*

A	B
1. Prataparudra	*Chaturvarga Chintamani*
2. Hoysalas	*Nitisara*
3. Hemadri	Vira Ballala

Map Question

Locate on the map provided the main South Indian kingdoms of the 12th to the 15th century A. D.

CHAPTER XIX

The Cholas

The Chola power which declined after Karikala during the Sangham Age revived itself again about the middle of the ninth century A. D. The Cholas regained much of the old Chola territory. The Chola country now included the east coast of Peninsular India from Nellore to Pudukottai. Sometimes it extended upto the borders of Coorg.

Vijayalaya, a member of the old Chola dynasty, was responsible for the revival of the Chola power. Taking advantage of the troubled conditions in South India he re-established the Chola power in South India by capturing Tanjore and establishing his power over the old Chola country with Tanjore as his capital in 850 A. D. After Vijayalaya, his son Aditya ascended the throne in 871 A. D. He continued his father's policy of expansion and dealt the final blow to the Pallava power by defeating Aparajita. Parantaka I, Aditya's son, ruled for about forty-five years, from 907 to 955 A. D. He defeated the Pandyas and extended his kingdom as far as Cape Comerin in the south. He subjugated the Banas and the Ganga king and pushed the northern frontier of his kingdom up to Nellore. But he met with a serious disaster during the closing years of his reign. The Rashtrakuta king Krishna III defeated the Cholas in a battle fought at Takkolam. In the battle Parantaka's eldest son lost his life. Parantaka also died soon after this disaster. Parantaka was a great builder and is said to have provided the Nataraja temple at Chidambaram with a golden roof. His Uttaramerur inscription testifies to the excellent system of local administration he had introduced in his dominions. He encouraged literary activities, and Venkata Madhava wrote one of the earliest existing commentaries on the *Rig Veda*.

During the thirty years following the death of Parantaka, from 955 to 985 A. D., five minor rulers occupied the Chola throne one after the other. They were compelled to wage a desperate struggle for existence with the Rashtrakutas. It seemed that Chola power would be completely wiped out. However, the rise of Rajaraja the Great (985-1014 A. D.) brought about a change in the situation.

Rajaraja the Great (985—1014 A. D.)

Rajaraja the Great was the son of Parantaka II and Vanavan Mahadevi. He started a brilliant career of conquest. His first great victory was over the Cheras at Kandalur Salai, correctly identified with a part of Trivandrum. He captured Quilon also. He subdued the Pandyas, took the Pandya king as a prisoner, and re-established the Chola power in the Pandya country. The northern portions of Ceylon were also annexed. He annexed Vengi from the Eastern Chalukyas and the bulk of the territory of the Gangas of Mysore. He defeated Satyasraya, the Chalukya king of Kalyani, and extended the empire upto the Tungabhadra. His last great achievement was a great naval victory which brought under his sway the Laccadives and the Maldives.

In addition to being a great soldier and general Rajaraja the Great was also a great administrator. He organized the administration of the country in an efficient manner. He arranged an accurate survey of land and scientific assessment of revenue. He was an ardent worshipper of Siva and immortalised his name by the construction of the great temple of Rajarajeswara at Tanjore. He established friendly relations with Sri Vijaya, the maritime empire of Sumatra and permitted its ruler to build a Buddhist Vihara at Nagapattinam called Chudamani Vihara.

Rajaraja the Great was undoubtedly one of the greatest rulers of South India and certainly the greatest among the Chola monarchs. By his extensive conquests and efficient administrative methods he made the Cholas a mighty power.

Rajendra I (1014—1045 A. D.)

Rajendra I, the son and successor of Rajaraja the Great was, perhaps, as brilliant as his father. During his reign of nearly 32 years he followed the imperialistic policy of his father with greater vigour and more striking success. His inscriptions give a long list of his military achievements. He conquered the Raichur Doab, Banavasi, and other regions. He organized a successful raid even beyond the Vindhyas, proceeded to the banks of the Ganges, and defeated Maheepala. In commemoration of this great achievement, he took the title of *Gangaikonda Chola* and built the city of Gangaikondacholapuram. He made a series of conquests beyond the seas. He completed the conquest of Ceylon begun by his father and took over the administration of the island. The most remarkable triumph was his naval expedition to Kadaram and Sri Vijaya. Some scholars have identified Kadaram with a place in Sumatra while others have identified it with Keddah near Penang in the Malayan Peninsula. Sri Vijaya was a kingdom in Sumatra which ruled over the Malayan Peninsula, Sumatra, Java, and the neighbouring islands and controlled the sea-routes from India to China. The city of Kadaram and the capital of Sri Vijaya were sacked and the king was taken prisoner. Sri Vijaya acknowledged the suzerainty of the Chola emperor. He annexed the Andaman and Nicobar islands also to his empire. In 1033 A. D. Rajendra sent an embassy to China with the object of establishing diplomatic and trade relations with that country. Like his father, Rajendra was an able administrator and a liberal patron of arts. He adorned his new capital city of Gangaikondacholapuram with splendid palaces and temples, and executed a series of irrigation works. The country was well governed and the people were prosperous and happy. He patronised scholars and styled himself *Pandita Chola*. Rajendra established a college for Vedic studies and endowed it with land for its maintenance.

Rajadhiraja I and Successors

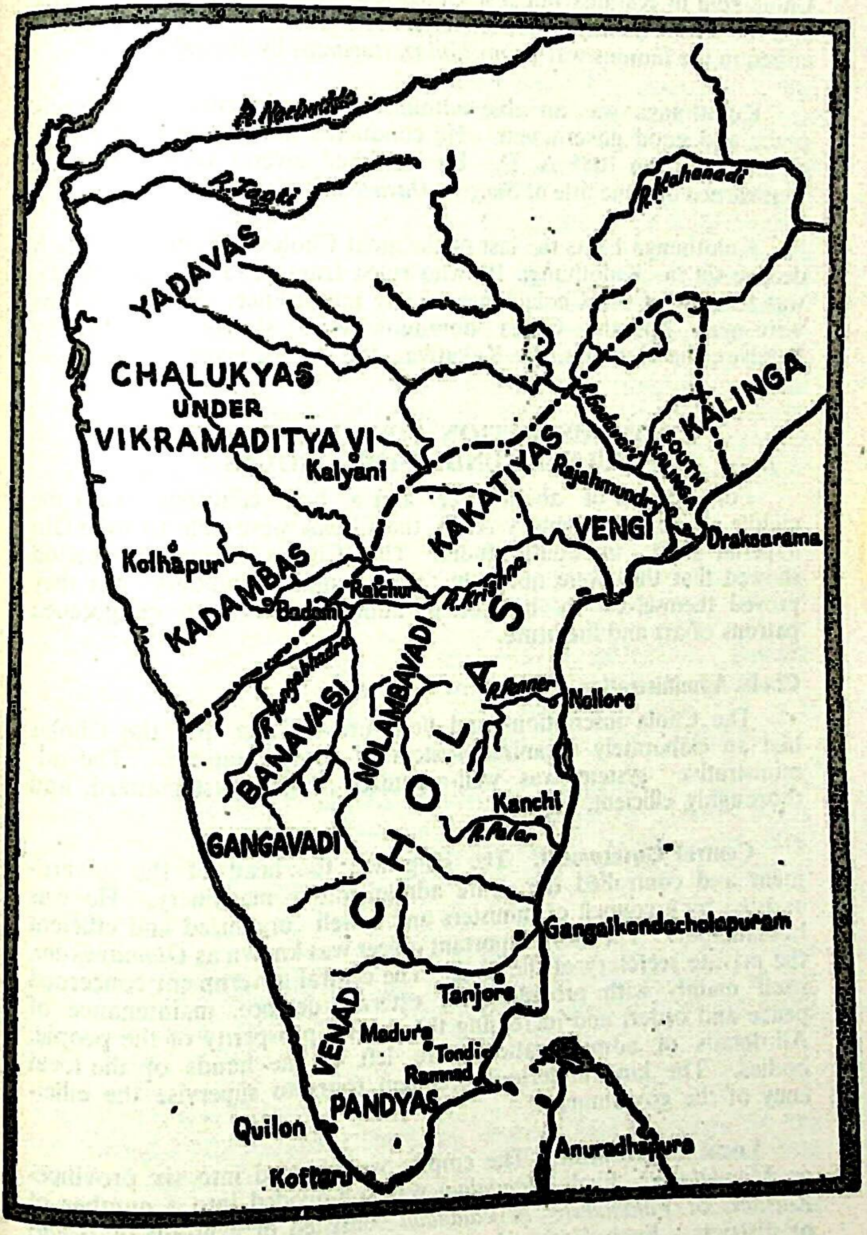
Rajendra I was succeeded by his son Rajadhiraja I (1045—1052) who in turn was succeeded by Rajendra II. Virarajendra was the next ruler. Under these rulers, the empire remained intact and continued to be glorious and prosperous as under Rajendra I. Rajadhiraja had acquired administrative experience under his father. He successfully dealt with the rebellions against Chola supremacy in Chera and Pandya kingdoms and in Ceylon. After establishing his sway over these territories he performed an *Aswamedha yaga* to proclaim his supremacy. However, his conflict with the Western Chalukyas ended in his defeat and death. But this did not mark the end of the Chola-Chalukya conflict. Under Rajendra II and Virarajendra the conflict continued and the Cholas maintained their supremacy by defeating the Chalukyas.

Under Virarajendra there was very strong opposition to Chola supremacy in Ceylon. Although the opposition to Chola power in Ceylon was strong Ceylon became an independent country only by the close of the eleventh century A. D. under king Vijayabahu.

Kulothunga I (1070—1120 A. D.)

On the death of Virarajendra, Rajendra, the Eastern Chalukyan prince, ascended the throne assuming the name of Kulothunga I. He was a great grandson of Rajaraja both from the paternal and maternal side. Under him the Chola and Chalukya powers were united.

Kulothunga realised that the great need of the hour was peace and, therefore, avoided war wherever possible. He concluded peace with Ceylon in 1088 A. D. and strengthened the cordial relations by a matrimonial alliance. He organised an expedition against Kalinga in 1096 A. D. and another in 1111 A. D. He restored


R. Narbada
R. Tapti
R. Mahanadi
YADAVAS
CHALUKYAS
UNDER
VIKRAMADITYA VI
Kalyani
Kolhapur
KADAMBAS
Badami
Raichur
R. Krishna
KAKATIYAS
R. Godavari
Rajahmundry
VENGI
SOUTH KALINGA
KALINGA
Draksarama
R. Tungabhadra
BANAVASI
NOLAMBAVADI
CHOLAS
R. Pennar
Nellore
Kanchi
R. Palar
GANGAVADI
Gangaikondacholapuram
Tanjore
VENAD
Madura
Tondi
Ramnad
PANDYAS
Quilon
Kottaru
Anuradhapura

The Chola Empire under Kulothunga I C. 1100 A. D.

Chola rule in Kalinga but lost Gangavadi and Vengi to the Hoysala and the later Chalukyas respectively. The Kalinga invasions are described in the famous war poem *Kalingattuparani* by Jayankondar.

Kulothunga was an able administrator. He gave his subjects peace and good government. He conducted a land revenue survey of his empire in 1086 A. D. He abolished several vexatious taxes. This earned him the title of *Sungom Davirtha Cholan.*

Kulothunga I was the last of the great Cholas and after his death decline set in. Kulothunga III who ruled from 1178 to 1216 A. D. was the last of the Chola kings of any importance. His successors were weak and the Chola dominions were slowly absorbed by Pandyas, the Hoysalas, the Kakatiyas, the the Yadavas.

ADMINISTRATION, SOCIAL LIFE AND CULTURE UNDER THE CHOLAS

For a period of about three and a half centuries from the middle of the ninth century A. D. the Cholas were able to maintain imperial status in South India. The Cholas during this period showed that they were not only great empire builders but they proved themselves to be sound administrators and enlightened patrons of art and literature.

Chola Administration

The Chola inscriptions and literature indicate that the Cholas had an elaborately organized system of administration. The administrative system was well-organized , highly systematized, and thoroughly efficient.

Central Government. The king was the head of the government and controlled the entire administrative machinery. He was assisted by a council of ministers and a well organized and efficient bureaucracy. The most important officer was known as *Olainayakam,* the private secretary of the king. The central government concerned itself mainly with providing for external defence, maintenance of peace and order, and increasing the general prosperity of the people. All details of administration were left in the hands of the local bodies. The king undertook frequent tours to supervise the efficiency of the government.

Local Government. The empire was divided into six provinces or *Mandalams.* Each *Mandalam* was sub-divided into a number of *Kottams* or *Valanadus.* A *Valanadu* consisted of a group of *Nadus* or districts. Each *Nadu* was in its turn sub-divided into *Kurams* or villages or groups of villages. The village was the primary unit of administration.

The most remarkable feature of Chola administration was the organization of the local government on democratic lines. The village administration was carried on entirely by popular assemblies. There were two kinds of village assemblies. The assembly of the ordinary village was the *Urar* while that of the Brahmin village was called the *Mahasabha*. These assemblies consisted of almost all the inhabitants of the village and they elected various committees called *variams* to look after various matters. The members of the committees were chosen by lot from among the members of the assembly. The village assembly exercised almost sovereign authority in all departments of rural administration. It attended to such matters as the reclamation of forest and waste lands, assessment and collection of land revenue, remission of taxes in cases of emergency, etc. The assemblies were vested with judicial powers also. The village officers detected criminals and the members of the judicial committee called *Nyayattars* settled the disputes and pronounced judgement. These assemblies developed a high sense of civic duties, encouraged communal life among the people, and guaranteed efficient administration.

Finance. The chief source of income was the revenue from land. The land tax was one-sixth of the gross produce received in money or in kind. There were periodical land surveys for the assessment of revenue. The lands were accurately surveyed and the assessment was made on the basis of the fertility of the soil. Besides land tax, there were also other taxes. The chief items of expenditure were the expenses for the king and the court, army and navy, administrative staff, roads, irrigation, and other public works.

Administration of Justice. Justice was administered popularly and efficiently. Civil justice was administered by royal officers while criminal justice was administered by the village community. The jury system seems to have been widely prevalent in criminal cases.

Military. The army was well-organised. It was divided into a number of regiments and was spread over the country in the form of local garrisons. The Cholas maintained a strong naval force also.

Social Life and Culture

Social and Economic Conditions. Society was organized on the basis of caste. In addition to the four traditional castes there were numerous sub-castes formed on the basis of professions. Though there were exclusiveness and rivalries among the various castes and sub-castes, there was perfect harmony in social life. Women were honoured and they enjoyed perfect freedom of movement.

Agriculture was the main occupation of the people and the Chola monarchs promoted agriculture in every manner possible. The state provided irrigation facilities. Karikala Chola built dams across the Kaveri. Parantaka I caused the digging of the Vira Cholan lake. The famous Mudikondan lake near Gangaikondacholapuram was dug during the reign and under the direct patronage of Rajendra Chola. Village assemblies looked after the reclamation of lands and supervised cultivation in general. Side by side with agriculture, trade and industry also flourished. Trade and industry were organized in guilds. Besides a very flourishing internal trade, there was foreign trade also. The Cholas had extensive trade connections with China, Malaya, Indonesia, and the Persian Gulf. Trade missions were sent to China. Kanchi developed into a very flourishing centre of textile industry. Industrial guilds performed banking functions also. They received deposits and lent money. Gold and silver coins were in circulation.

Religion. The Chola period witnessed a remarkable revival of Hindu religion. Both *Saivism* and *Vaishnavism* made great progress. The Chola monarchs were followers of *Saivism*. But some of the Chola monarchs built Vishnu temples also. Several *mutts* came into being under the patronage of monarchs. The *mutts* served as centres of charitable and educational activities. The Jain religion also flourished in the Chola empire and many Jain scholars made significant contributions to Tamil literature. Buddhism was fast disappearing although some remnants of it existed at Kanchi and Nagapattinam.

Education. The Chola monarchs were great patrons of education and under their liberal patronage education made great progress. The *mutts* and temples were centres of education. In the temples instruction was offered in the *Puranas* and the epics. The biggest temples maintained colleges where medicine, logic, astronomy, and religion were taught. There was one theological college at Ennayiram in South Arcot and another at Tribhuvani near Pondicherry. There was a medical college at Tiruvanduttturai in the Tanjore district.

Literature. The Chola monarchs were great patrons of literature as well. They patronised both Tamil and Sanskrit literatures. Several noted Tamil scholars lived during the Chola period. Among them were the great poet Jayankondar and Kambar. Jayankondar is the author of the *Kalingattupparani*, the earliest of the war-poems in Tamil, and Kambar is the author of the Tamil *Ramayana*. *Kamba Ramayana*, as the latter work is popularly known, is regarded as the greatest epic in Tamil literature. Nambi Andar Nambi, the compiler of the Saiva canon and Sekkilar, the author of *Periyapuranam*, were two other prominent literary figures of the Chola period. The age also saw the publication of a great many works on grammar, poetics, and lexicography. Indeed, the age of the Imperial Cholas was the golden age of Tamil literature.

Arts

The progress of arts under the Cholas was as great as the literary developments. The Chola monarchs undertook vast irrigation schemes and built beautiful cities and magnificent temples. The embankment of the artificial lake built by Rajendra Chola I near Gangaikondacholapuram was sixteen miles in length. Huge dams were constructed across rivers. The cities which the Chola monarchs constructed were elaborately planned and well laid out. The temples constructed by the Chola monarchs were massive and were beautified with splendid works of sculpture. The most outstanding of the Chola temples were the Rajarajeswara temple at Tanjore and the Gangaikondacholesvara temple at Gangaikondacholapuram. This period is also noted for metal sculpture of excellent workmanship. The Nataraja figures in bronze are the masterpieces of Chola sculpture. Painting also attained a high level of excellence.

QUESTIONS

Essay Type

1. Trace briefly the history of the Cholas from the time of the accession of Rajaraja the Great.
2. Describe the achievements—political, military and administrative—of the Chola kings Rajaraja the Great and Rajendra I.
3. Give an account of the Chola administrative system.
4. Describe the contribution of the Imperial Cholas to art and literature.
5. Bring out the main features of the Chola administrative system.

Short-answer Type

1. How did Rajaraja lay the foundations of the Chola empire?
2. Sketch the military campaigns of Rajendra Chola in India and outside.
3. What were the public works undertaken by Rajendra Chola?
4. Give an account of the local government under the Cholas.
5. Briefly state the social and economic conditions under the Cholas.
6. Trace the conflict between the Cholas and the later Chalukyas.

Objective Type

A. *Name the following:*

(a) The Chola ruler who invaded Trivandrum and Quilon.
(b) The founder of Gangaikondacholapuram.
(c) The Eastern Chalukyan prince who ascended the Chola throne.
(d) The author of *Kalingattupparani.*

B. *Match the following:*

A	B
1. Rajendra I	*Periyapuranam*
2. Sekkilar	Gangaikonda Chola

Map Question

Mark the extent of the Chola empire under Rajendra I in the attached map.

CHAPTER XX

The Pandyas

The Pandyas were an ancient people. There are references about the Pandyas in the *Ramayana*. The Pandyas were known to Katyayana, the Sanskrit grammarian, who lived in the fourth century B. C. The *Arthasastra* of Kautalya, the *Indika* of Megasthenes, and the edicts of Asoka also contain references about the Pandyas. Pliny and Ptolemy have given a description of the Pandya capital and its prosperity. Strabo in his *History of the Romans* mentions a mission sent to Caesar by a Pandya king in 20 B. C.

The ancient Pandya kingdom comprised the territories corresponding to the modern districts of Madura and Thirunelveli, and for long periods, portions of South Travancore also. The capital of the Pandyan kingdom was at first Korkai, a prosperous commercial centre. Later, the capital was shifted to Madura.

The most powerful Pandyan monarch during the Sangham Age was Nedunchezhiyan. He lived during the close of the 2nd century A. D. He had a long and glorious reign. He won a great victory over a combination of the Chera and Chola rulers and brought under his sway an extensive territory. After this, he performed an *Aswamedha* sacrifice. He patronised learning and men of letters and was himself a poet of good tastes and refinement.

After Nedumchezhiyan the Pandya power suffered from a temporary decline on account of the rise of the Pallava power in the Deccan. However, the Pandya power revived during the closing years of the sixth century A. D. The most famous ruler of the new line was Arikesari Parankusa Maravarman who ruled from 670 to 710 A. D. He is said to have defeated the Pallavas at Nelveli and destroyed the Keralas and the people of the fertile regions of Kurunadu. He is also credited with a great victory at Sennilam. He was at first a Jain, but was later converted to *Saivism* by the great Saint Sambandar.

The successors of Arikesari Parankusa Maravarman added to the imperial glory of the Pandyas. Kochchadayan (710—734 A. D.), the immediate successor of Arikesari, conquered the regions corresponding to the present Coimbatore and Salem districts which then formed the Kongu country. Under Rajasimha (735—765 A. D.) who succeeded Kochchadayan and Varaguna (765—815 A. D.) who succeeded Rajasimha the Pandyan kingdom included Coimbatore, Salem, Tanjore, Tiruchirapally, and South Travancore. Srimara

Srivallabha (815—862 A. D.) who ascended the throne after Varaguna defeated a hostile confederacy of the Gangas, the Pallavas, and the Cholas at Kumbakonam. He also led an expedition to Ceylon and plundered the capital of Ceylon. But he was defeated by the Pallavas. His son Varaguna II (862—880 A. D.) who succeeded him was also not very successful in his campaigns against the Pallavas. Meanwhile, the Cholas had emerged as the dominant power in the South and the Pandya king Rajasimha II (900—920 A. D.) was defeated and forced to retire to Ceylon by the Chola king Parantaka I, and with this the first empire of the Pandyas declined. But the Pandyas had not been completely annihilated. They remained obscure for nearly three centuries.

From the time of Kulothunga the hold of the Cholas over the Pandyas diminished and the Pandyas slowly regained their power. The first important ruler of the revived power known as the second Pandya empire was Jatavarman Kulasekhara who ruled from about 1190 to 1216 A. D. The next ruler Maravarman Sundara Pandya I (1216—1238 A. D.) overran the Chola country and forced Kulothunga III and his son Rajaraja III into exile. But his attempt to annex the Chola kingdom failed. Rajaraja III defeated him with the help of the Hoysala ruler. The glory of the Pandyas reached its zenith at the time of Jatavarman Sundara Pandya (1251—1268 A. D.). He is said to have crushed the Cholas, occupied the Kongu country and Kanchi and defeated the Kakatiyas and the Hoysalas. The empire spread over the whole of South India upto Nellore and Cuddappah. He was a pious and charitable man. He performed many sacrifices and made liberal grants to temples. The next ruler Maravarman Kulasekhara (1268—1311 A. D.) completely expelled the Hoysalas from his territory. Marco Polo, the famous European traveller, visited him in 1293 A. D. He testifies to the great wealth and prosperity of the Pandya kingdom. Arab merchants also established trade contacts with the Pandya kingdom during this period.

The Pandya kingdom saw a war of succession between Vira Pandya and Sundara Pandya, the two sons of Maravarman Kulasekhara, soon after his death. This gave an opportunity to Malik Kafur, the general of the Delhi Sultan Ala-ud-din Khilji to invade the Pandya kingdom. Malik Kafur captured Madura. The confusion and disorder prevailing in the Pandya country following the invasion and capture of Madura by Malik Kafur prompted Ravivarma Kulasekhara, the ruler of Venad to invade the Pandya country. Ravivarma defeated the forces of Vira Pandya and established his authority over the Pandya territory. Ravivarma then proceeded upto Kanchipuram and celebrated his coronation as Emperor of South India in 1313 A. D. on the banks of the Vegavati in his 46th year. The Pandyas never recovered from the shock of these fatal blows although they continued as minor chieftains until the 18th century A. D.

Conditions in the Pandya Kingdom

Society. Society was organised on the bassis of caste. Women seemed to have led a secluded life. However, the *devadasis* enjoyed freedom of movement and occupied a position of respect.

Government. The government of the Pandyas resembled that of the Pallavas and the Cholas. Local administration was managed by the village assemblies which functioned efficiently.

Economy. Agriculture was the main occuptaion of the people. The state promoted agriculture by providing irrigation facilities to the farmers. There were guilds which controlled trade and manufacture. There was a brisk internal trade and the Pandyas carried on trade with such foreign countries as Arabia also. The great economic prosperity of the Pandya kingdom is referred to in the writings of Marco Polo and Wassaf, an Arab writer.

Religion. The Pandyan kings were devout Hindus. They built several temples for Vishnu and Siva such as the Vishnu temple at Perur in the Coimbatore district.

Literature and Arts. The Pandya kings patronised literature and arts. The Tamil Sangham had its headquarters at Madura and under the patronage of the Sangham Tamil literature made great progress. The temples constructed under the patronage of the Pandyan monarchs evolved a distinct style of temple architecture. The vast *gopurams* at the entrance of the temples were typical of Pandyan temples. They added considerably to the beauty and magnificence of the temples. The temples at Srirangam and Chidambaram are, perhaps, the most perfect specimens of temple architecture in the Pandya country.

QUESTIONS

Essay Type

1. Sketch briefly the history of the Pandyas from the 7th century to the beginning of the 14th century A. D.

Short-answer Type

1. Describe the main features of society and culture in the Pandya country.

Objective Type

A. *Name the following:*

(a) The European traveller who visited the Pandya kingdom in 1293 A. D.

(b) The brothers whose war of succession gave Malik Kafur an opportunity to invade the Pandya kingdom.

CHAPTER XXI

The Cheras

The Cheras were an ancient dynasty in South India. There are references to the Cheras in some of the ancient literary works. The Cheras are mentioned in the Asokan edicts as *Keralaputras.*

The Chera country was at first a part of the Tamil country. The land included the present Kerala state and Kanyakumari district, and occasionally it covered the Kongu country (modern Coimbatore district and South Salem) also. Malayalam, the present language of Kerala was evolved from a common Tamil language that was spoken in all the three South Indian kingdoms, viz., Chola, Pandya, and Chera kingdoms.

The Cheras were a prominent power during the early centuries of the Christian Era described as the Sangham Age in the history of South India. Our information about the Cheras during the period from the close of the Sangham Age to the end of the 8th century A. D. is very meagre. By about 800 A. D. the Chera power was revived with its capital at Thiruvanchikulam, also known as Mahodayapuram (Cranganore of modern times). The Chera power thus revived came to be called the Second Chera empire. It is also called the Empire of the Kulasekharas of Mahodayapuram. This empire flourished until the beginning of the 12th century A. D.

Kulasekhara Varman (800—820 A. D.)

Kulasekhara Varman or Kulasekhara Alwar was responsible for the rivival of the Chera power. He is, therefore, known as the founder of the Second Chera Empire. He is one of the greatest religious teachers of South India. He was a prominent figure in the history of Vaishnavism. He was a great scholar and rendered great services to both Tamil and Sanskrit literatures. He wrote the *Perumal Thirumozhi* in Tamil and the *Mukundamala* in Sanskrit. Kulasekhara Varman was succeeded by Rajasekhara Varman.

Rajasekhara Varman (820—844 A. D.)

Rajasekhara Varman was a devout Saivite and has been identified with the famous Saivite saint Cheraman Perumal Nayanar. The *Kollam* Era was started during his reign in 825 A. D. The great *Advaita* philosopher Sankaracharya lived during the reigns of both Kulasekhara Varman and Rajasekhara Varman. Rajasekhara Varman was succeeded by Sthanuravi Varma.

Sthanuravi Varma (844—885 A. D.)

Sthanuravi Varma was a contemporary of Aditya Chola. He maintained friendly relations with Aditya Chola and helped him in his war against the Pallavas. He was a devout Saivite and a zealous patron of scholars. He extended his liberal patronage to the famous astronomer Sankaranarayana, the author of the *Sankaranarayaneeyam* which is a commentary of the famous astronomical work *Laghubhaskareeyam*. The famous Arab merchant Sulaiman visited the Chera country during the reign of Sthanuravi Varma. The Arab merchant has recorded that the Chinese were the most important among the foreigners who had trade relations with the Chera country during this period. Sthanuravi Varma was succeeded by Rama Varma.

Rama Varma (885—917 A. D.)

Rama Varma was a liberal patron of arts and letters. The Yamaka poet Vasudeva Bhattathiri was among those who enjoyed the patrongae of Rama Varma. The visit of Masudi, a foreign traveller who wrote an account of the land and people, is believed to have taken place during this period. Rama Varma was succeeded by Godaravi Varma.

Godaravi Varma (917—947 A. D.)

Godaravi Varma made the Kulasekharas an important military power in South India. During his reign the Chera empire extended over the whole of Kerala. During this period Parantaka Chola conquered Nanjanad from the Pandyas and invaded Kandalur, Vizhinjam, and other places in South Travancore. On account of the constant threat of invasion by the Cholas, Godaravi Varma strengthened the defences of his empire and improved his military establishment. Godaravi Varma was succeeded by Indukota Varma.

Indukota Varma (947—962 A. D.)

Indukota Varma was a vigorous ruler. During his reign Parantaka Chola conquered a part of Kongudesa which was ruled by the Kongu Cheras who were related to the Cheras of Mahodayapuram. The Cheras avenged the humiliation of their relatives by helping the Pandyas in their war to regain Nanjanad and Thirunelveli from the Cholas.

Bhaskararavi Varman (962—1019 A. D.)

Bhaskararavi Varman was the next ruler. He made a copper plate grant to the Jews of Kerala in 1000 A. D. The copper plate records the grant of several rights and privileges to Joseph Rabban, the chief of the Jews. Bhaskararavi Varman's reign saw the beginning of a regular warfare between the Cheras and the Cholas. The Chola rulers Rajaraja I and his successor Rajendra Chola invaded the Chera country several times. Bhaskararavi Varman

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himself was killed by the Chola invaders. Bhaskararavi Varman I was succeeded by Bhaskararavi Varman II who ruled only for a short period of about three years (1019—1021 A. D.).

Virakerala (1021—1028 A. D.)

Virakerala was the next ruler. Under him the war between the Cholas and the Cheras continued. Rajendra Chola captured Virakerala and caused him to be killed by an elephant.

Raja Simha (1028—1043 A. D.)

Raja Simha came to the Chera throne on the death of Virakerala. During the reign of Raja Simha, the Cholas succeeded in establishing their sway over a considerable portion of the Chera country. Under Bhaskararavi III (1043—1082 A. D.) and his successor Ravirama Varma (1082—1090 A. D.) the Cheras regained their power. However, the Cholas again attacked Nanjanad, Kandalur, and Vizhinjam after the accession of Kulothunga to the Chola throne.

Ramavarma Kulasekhara (1090—1102 A. D.)

Ramavarma Kulasekhara was the last of the Chera emperors of Mahodayapuram. He defeated the Cholas and compelled Kulothunga Chola to retreat to Kottar. However, the long wars against the Cholas had completely crippled the power of the Cheras and the death of Ramavarma Kulasekhara in 1102 A. D. marked the collapse of the Second Chera Empire.

Government and Society under the Cheras

The age of the Kulasekharas of Mahodayapuram was a period of enlightened and liberal administration and many-sided social progress. The period has rightly been described as a 'Golden Age' in the history of Kerala.

Government. The Second Chera Empire had a well-organized administrative system. The empire was divided into a number of provinces called *Nadus* each of which was subdivided into a number of *Desoms*. The *Desom* in its turn was subdivided into *Karas*. The administrative head of the province or *Nadu* was a feudatory governor appointed by the emperor. The provincial governors were assisted and controlled by popular assemblies called *Munnuttuvar* (Council of the Three Hundred), *Arunuttuvar* (Council of the Six Hundred), etc. Each *Desom* was under a *Desavazhi*. Representative assemblies called *Kuttams* helped and controlled the *Desavazhis* in the performance of their administrative functions. The administration of the *Kara* was carried on through *Panchayats*. Big towns like Mahodayapuram had special *Kuttams*.

The central government bestowed special attention to the maintenance of law and order. Fines were imposed for minor offences. Imprisonment also was a common punishment. Death penalty also was imposed.

Religion. The age saw a remarkable revival of Hinduism. Sankaracharya who expounded the *Advaita* philosophy, and Kulasekhara Alwar and Cheraman Perumal Nayanar enriched the religious life of this age. Sankaracharya, a Namboodiri Brahmin born at Kaladi in 788 A. D., did greater service to the cause of Hindu revival than anybody else. This great enunciator of the *Advaita* philosophy which stated that there is no duality between *Paramatma* and *Jeevatma*, i. e., the universal soul and the individual soul, wrote commentaries in Sanskrit on the *Upanishads*, the *Bhagavad Gita*, and the *Sutras*. Until his death in 820 A. D. he travelled throughout the length and breadth of India preaching his philosophy and established four great monasteries or *mutts* in the four corners of the country. viz, Badrinath, Dwaraka, Puri, and Sringeri. Kulasekhara Alwar and Cheraman Perumal Nayanar were two of the earliest exponents of the *Bhakti* cult. The Alwar and the Nayanar preached the need for absolute surrender to God in the form of Vishnu and Siva respectively. The activities of these saints helped the rapid revival of Hinduism and the decline of Buddhism and Jainism in the land of the Cheras. The remarkable revival of Hinduism led to the construction of temples on an unprecedented scale. Almost every village and town came to have a temple of its own.

Side by side with Hinduism other religions also flourished in the Chera country. Buddhism and Jainism, although definitely on the path of decline, continued to have followers here. Christianity, Judaism, and Islam also had followers here. The Tarisapally copper plate grants made to a Christian church at Quilon by Ayyanatikal Thiruvatikal, king of Venad, in 849 A. D. and the Jewish copper plate grant issued to the Jews in 1000 A. D. by Bhaskararavi Varman point to the atmosphere of religious toleration that prevailed in the Chera country under the Kulasekharas.

Learning and arts. The most significant development in the cultural life of the people of the Chera country during the period was the evolution of Malayalam as a language distinct from Tamil. Sanskrit and Tamil also made progress. The *Perumal Thirumozhi* and *Mukundamala* of Kulasekhara Alwar, the *Sankaranarayaneeyam* of Sankaranarayana, the works of the Yamaka poet Vasudeva and the *Ascharyachoodamani* of Saktibhadra proclaim the literary and intellectual greatness of the period.

A number of Vedic schools and colleges called *Salais* flourished in the various parts of the land. These institutions were residential and attached to temples. The temples which were richly endowed by the rulers and the people of the locality provided food, clothing and tuition free to the pupils. The Kandalur Salai which functioned near Trivandrum was the most important among these *Salais*.

Several new art forms associated with temples such as *Koothu* and *Koodiyattom* developed during this period. The famous poet Tholan whose name is associated with *Koodiyattom* was a court poet of one of the Kulasekhara rulers. Great progress was achieved in the fields of sculpture, architecture, and painting.

Economy. The economic condition of the Chera country under the Kulasekharas was prosperous. While agriculture continued to be the major occupation of the people, trade and commerce also flourished vigorously. The country had extensive trade relations with foreign lands such as China. Vizhinjam, Kandalur, Quilon, and Cranganore were the major ports. The interests of merchants and traders were looked after by guilds. The major guilds which functioned during this period were called *Manigramam*, and *Anchuvannam*. *Valanjar* was another trade guild which carried on trade transactions mainly with foreign countries. The rulers respected these guilds and conferred on them several rights and privileges. Customs duties, sales tax and vehicle tax were the important sources of government revenue.

QUESTIONS

Essay Type

1. Give a brief account of the Kulasekharas of Mahodayapuram.
2. Trace the history of the Second Chera Empire from Kulasekhara Varman to Ramavarma Kulasekhara.
3. Give an account of the government and society under the Cheras of Mahodayapuram.

Short-answer Type

1. Write a note on the war between the Cheras of Mahodayapuram and the Cholas.
2. Write a note on the religious life of the people of the Chera country under the Kulasekharas of Mahodayapuram.
3. Briefly trace the progress of learning and arts during the period of the Second Chera Empire.

Objective Type

A. *Name the following:*

(a) The author of *Perumal Thirumozhi.*
(b) The Chera ruler who made a copper plate grant to the Jews of Kerala in 1000 A. D.
(c) The exponent of the *Advaita* philosophy.

B. *Match the following:*

A	B
1. Rajasekhara Varman	*Advaita* philosophy
2. Sankaracharya	Kollam Era
3. Sankaranarayana	*Laghubhaskareeyam*

CHAPTER XXII

The Rajputs

After the death of Harsha in 647 A. D. there was again confusion in North India, and a large number of small kingdoms arose on the ruins of Harsha's empire. From this time onward until the conquest of North India by the Muslims towards the end of the twelfth century A. D., there was no political unity in the country. Innumerable kingdoms were continually being formed, dissolved and formed again during this period. The rulers of most of these kingdoms called themselves Rajputs. Hence the period from the 7th and 8th centuries to the 12th century A. D. is known as the 'Rajput period' of North Indian history.

Origin of the Rajputs

Scholars have expressed different views regarding the origin of the Rajputs. According to certain scholars, the Rajputs were the descendants of the ancient Kshatriya families. Col. Todd, author of the famous *Annals of Rajasthan,* says that the Rajputs were the descendants of foreign tribes such as the Sakas, the Kushans and the Huns who came to India and settled in western parts. Dr. V. A. Smith holds the view that some of the Rajputs were descendants of foreign tribes while others belonged to the old Kshatriya families. There had been various foreign incursions into India from about the 2nd century A. D. till the Hun invasion of the 6th century A. D. Many of these foreign tribes adopted Hinduism and their ruling families came to be recognized as Kshatriyas or Rajputs. The Rajputs clans of different origin became united by constant inter-marriages and by the adoption of common customs.

The Prathiharas and the Rathors or Gahawars of Kanauj, the Chauhans of Ajmer and Delhi, the Paramaras of Malwa , the Chandellas of Bundelkhand, and the Palas and Senas of Bengal and Bihar were the important Rajput clans of North India.

The Prathiharas of Kanauj

Soon after the death of Harsha Kanauj fell into the hands of a Rajput clan called the Gurjara-Prathiharas. These Rajputs were probably descendants of the Gurjaras, foreigners who had settled in India early in the sixth century A. D. They had first established a small kingdom in Rajputana. They increased their power during the confusion that followed Harsha's death and captured Kanauj in the beginning of the eighth century A. D. The most powerful ruler of this dynasty was Mihir Bhoja, popularly known as Raja Bhoja. He ruled for fifty years from 840 to 890 A. D. Bhoja was not only a great warrior, but also a great patron of arts and learning . Bhoja was succeeded by Mahendrapala who also maintained the dignity of the kingdom. After Mahendrapala the Prathihara power declined. Mahmud of Ghazni attacked and conquered Kanauj in 1018 A. D. Though the Prathiharas reoccupied Kanauj after Mahmud's retreat, they had lost their power and prestige.

The Rathors or Gahawars of Kanauj

On the decline of the Prathihara dynasty, the Rathors or the Gahawars secured control over Kanauj and ruled over it for about one hundred years. The first Rathor was Chandradeva. His kingdom included Benaras, Ayodhya and Kanauj. The most powerful king of this dynasty was Govindachandra, a grandson of Chandradeva. He ruled for about forty years and restored, to some extent, the former glory of Kanauj. The last great ruler of the Rathor dynasty was Jayachandra. He was a declared enemy of his neighbour, Prithviraja Chauhan, king of Delhi and Ajmer. This serious rivalry between Jayachandra and Prithviraja gave an opportunity to the Muslim invader Muhammad Ghori to defeat both of them and to conquer northern India.

The Chauhans of Ajmer and Delhi

The Chauhans established an independent kingdom in Ajmer after the downfall of the great Prathihara kingdom. The founder of this kingdom was Visalayadeva who ruled from 1158 to 1164 A. D. Prithviraja, the nephew of Visalayadeva, was the most famous of the Chauhan rulers. He defeated the Muslim invader Muhammad Ghori in 1191 A. D. in the first battle of Tarain. But in the following year Muhammad Ghori invaded Delhi again. This time he defeated and killed Prithviraja in the second battle of Tarain in 1192 A. D. After this the Chauhan power declined.

The Paramaras of Malwa

Malwa was a part of the Prathihara kingdom. After the decline of the Prathiharas the Paramara clan of the Rajputs established an independent kingdom in Malwa. The first powerful ruler of this dynasty was Raja Munja. He probably ruled from 974 to 997 A. D. The greatest ruler of the Paramara dynasty was Raja Bhoja. He ruled from 1018 to 1060 A. D. He was a great warrior and an accomplished scholar. He wrote several books on astronomy, poetry and grammar. He was a great patron of arts and letters. He was also a great builder. He is said to have built as many as 104 temples and a beautiful lake known as "The Bhojpoore Lake". He is believed to be the same Raja Bhoja who has been described in Sanskrit literature as being famous for his great scholarship and for his patronage of men of letters. The Paramara dynasty came to an end soon after the death of Raja Bhoja as his successors were weak.

The Chandellas of Bundelkhand

Some scholars think that the Chandellas were hinduised Gonds. They were originally feudatories of the Prathiharas. They established an independent kingdom in Bundelhkand (Madhya Pradesh). Their first great king was Yasovarman (925 to 950 A. D.). He conquered the hill fort of Kalanjar and extended his kingdom to the Yamuna in the North and the Narmada in the South. His son and successor Dhanga was also a great ruler. The Chandellas ruled Bundelkhand until the end of the 12th century A. D. when their last ruler was defeated by the Muslim general Kutb-ud-din Aibak. Bundelkhand then passed into the hands of the Muslims.

The Palas of Bengal

The founder of the Pala dynasty in Bengal was a Hindu Raja known to tradition as Adisura, but it was one Gopala (765—770 A. D.) who established the Pala power firmly over West Bengal and South Bihar. His successor Dharmapala waged successful wars against his neighbours and extended the boundaries of his kingdom. He enjoyed a long reign of about forty-five years and died in 815 A. D. He founded the famous University of Vikramsila on the banks of the Ganges. Dharmapala's son and successor Devapala was also an able ruler. He was a patron of learning and a great builder. He built many Buddhist monasteries and temples. The great Mahabodhi temple at Bodh Gaya was built under his patronage. The successors of Devapala were weak. They were not able to maintain the glory and dignity of the kingdom for a long time. A major portion of the empire passed into the hands of the Senas towards the end of the eleventh century A. D. Later, the Muslims under their general Bakhtiyar Khilji conquered Bengal towards the close of the twelfth century A. D.

The Senas of Bengal

The Senas were originally feudatories of the Palas. They took advantage of the weakness of the later Pala rulers to occupy a major portion of Bengal. Vijayasena was the founder of the greatness of the Sena dynasty. He ousted the neighbouring provinces of Bihar, Assam and Orissa and established a large kingdom. He was succeeded by his son Ballala Sena who was probably the most famous ruler of the Sena dynasty. He was an orthodox Hindu. He purified Hinduism and reorganized the caste system. The last ruler of the Sena dynasty was Lakshmana Sena who was defeated by Bakhtiyar Khilji in 1199 A. D.

The Solankis of Gujarat

Like the Chandellas and the Paramaras, the Solankis were also feudatories of the Prathiharas. Mularaja was the founder of an independent kingdom in Gujarat. He claimed descent from the famous Chalukya clan of the Rajputs. But the dynasty founded by

Mularaja was definitely different from the famous Chalukya dynasty that ruled in the South and is better known as the dynasty of the Solankis. It was towards the middle of the tenth century A. D. that Mularaja (961—996 A. D.) founded the independent kingdom. He established his capital at Anhilwara. Another important ruler of the dynasty was Bhima I (1022—1064 A. D.). During his reign Gujarat was invaded by Mahmud of Ghazni. The last important ruler of the dynasty was Kumarapala (1143—1173 A. D.). He was a great patron of learning and many famous scholars lived in his court. His successors, although weak, managed to save Gujarat from Muhammadan conquest for more than a century. The last ruler of the Solanki dynasty was Karnadeva II. He was defeated by Ala-ud-din Khilji, and Gujarat thereafter became a part of the Delhi Sultanate.

RAJPUT CONTRIBUTION TO INDIAN CULTURE

Social and Political Organization

Rajput social and political organization was, in many respects, similar to the feudal organization of medieval Europe. The Rajput society consisted of several clans. Members of a particular clan showed implicit obedience to the clan chief. The clan chiefs held lands from their king on condition of military service and loyalty. These nobles, in turn, gave their lands to smaller nobles and cultivators on similar terms. Under this system, when the king was weak, the feudal lords tried to make themselves independent and quarrelled with one another. There were private wars among the Rajput chieftains. That was the main reason why innumerable states were continually being formed, dissolved and formed again destroying the political unity of the land. The Rajputs could not build up a vast empire in India.

The king was the mainspring of the administrative system. The main source of state revenue was the land tax which varied from one-tenth to one-sixth of the produce of the land. Inland transist duties and customs or import duties were among other sources of income. The main items of expenditure were the army, civil administration, education, public works, and endowments to religious and charitable institutions. The villages were autonomous, each being under a headman who managed the affairs of the village with the help of a *panchayat*.

The social organization was based on the caste system. The rules of caste were rigid. The Brahmins were held in high esteem. The rigidity of the caste system had made the Rajputs narrow-minded during this period. They considered their land as the most sacred in the world and looked down on all other lands as unholy.

In social life the Rajputs maintained very high standards. They held high ideals of heroism and chivalry like the European knights of the medieval period. A Rajput would not fight with an unarmed man, nor would he attack unless a challenge was given to the enemy. The Rajput women were as brave and courageous as their menfolk. They preferred death to dishonour. They were devoted to their husbands and performed the *Sati* (self-immolation on the funeral pyre of the husband) most willingly. They would not surrender themselves to the enemy but performed the custom of *Jauhar* (mass sacrifice) instead and burnt themselves alive in the fire. There was no 'purdah' system among them and the princesses of the royal families were allowed to choose their own husbands.

Religion

The Rajputs were devout Hindus. Hence Hinduism became a dominant faith of India during the Rajput period. Both Buddhism and Jainism were on the decline. The worship of Siva, Vishnu and Durga, and various other gods and goddesses became very popular. The puranas were re-edited and enlarged. Hinduism as it is practised today, was taking its final shape in the Rajput period. The Rajputs offered stubborn resistance to the Muslim invaders and made heroic efforts to preserve Hindu religion and culture.

Literature and Languages

There was a remarkable development of literature and languages during the Rajput Age.

Some of the finest works in poetry and drama were produced during this period. Bhavabhuthi who lived in the court of Yasovarman of Kanauj in the eighth century A. D. wrote *Uttararamacharita* and *Malati-Madhava*. Rajasekhara who lived in the court of the Prathihara emperors Mahendrapala and Mahipala wrote *Kapuramanjari* and *Bala Ramayana*. Among other poets, Bhartrihari and Jayadeva were well-known. Bhartrihari was the author of the famous poetical work *Ravanavadha*, and Jayadeva wrote *Geeta Govinda*. The famous *Kathasaritsagara* was written by Somadeva who lived during this period. Another collection of stories, *Hitopadesa* based on the ancient book *Panchatantra* was also a product of this age. Historical and scientific literature also flourished during the Rajput period. Ballala wrote the *Bhoja-Prabandha*, a biography of the Paramara king Bhoja. Chand Bardoi, the court poet of Prithviraj, wrote *Prithviraja Raso*. The most prominent historical work of the period was, however, *Rajatarangani*, a history of Kashmir written by Kalhana in the 12th century A. D. In the scientific field Bhaskaracharya, the author of *Siddhanta Siromani*, was the greatest astronomer of this period. Among the writers on the science of medicine the most famous figures of this period were Vagbhata and Chakrapanidatta.

The Rajput period also saw a great development of Indian languages. Sanskrit was the most popular languages among scholars. However, different scripts, chiefly derived from Sanskrit, were evolved for the writing of regional languages generally known as vernaculars. Hindi became popular during this period. Bengali, too, received great encouragement and many famous Bengali works were written during this age. Marathi, Oriya, Gujarati, and other regional languages also developed their own scripts and flourished under the patronage of local chiefs and different Rajput princes.

Art and Architecture

There was a remarkable development of art and architecture also. The Rajput rulers diverted much of their wealth to the building of temples and to decorate them lavishly. Thus during the Rajput period the whole of North India from the Orissa coast to Kashmir on the north-west came to be studded with temples. An important group of these temples is found at Khajuraho. These temples were built during the period 900 to 1150 A. D. by the Chandella rulers. These temples are dedicated to Siva, Vishnu and the Jain Tirthankaras. The Kandariya Mahadeva temple of Khajuraho is a wonderful specimen of the temple architecture of this period. The Khajuraho temples are full of beautiful sculptures. The Jain temples in Mount Abu (Dilwara) built by the ministers of the Solanki rulers of Gujarat exhibit sculptural decoration of the most marvellous richness and delicacy. The temples of Orissa have a special place in the field of Rajput architecture. Among the fine examples of this group are the Mukteswara temple, the Lingaraja temple, and the Rajarani temple at Bhubaneswar, the Sun temple at Konarak, and the Jagannatha temple at Puri.

The Rajputs built a large number of forts which were strong as well as beautiful. The strong and magnificent forts of Ranthambhor, Mandu, and Gwalior are fine examples of the Rajput skill in architecture. The grand fort of Jodhpur standing on a lofty rock is another wonderful example of Rajput architecture. Besides these forts, the Rajputs built a large number of beautiful palaces. The Hawa Mahal or the Palace of Winds and the Amer palace at Jaipur, the beautiful palaces at Chittor, Udaipur and Gwalior are other fine examples of the architecture of this period. The Rajput rulers also laid the foundation of many towns like Jaisalmer, Kota, and Udaipur.

QUESTIONS

Essay Type

1. Give a brief account of the principal Rajput kingdoms of India during the period from 647 to the end of the 12th century A. D.
2. What are the main contributions of the Rajputs to culture?

Short-answer Type

1. Explain the various theories regarding the origin of the Rajpu
2. Bring out the main features of the social and political organiz tion, and the religious life of the Rajputs.
3. Give an account of the progress of literature and languag or art and architecture during the Rajput period.

Objective Type

A. *Name the following:*

(a) The most famous among the Chauhan rulers of Ajmer a Delhi.

(b) The author of *Geetha Govinda.*

(c) The Rajput ruler who helped Muhammad Ghori to conqu northern India.

B. *Match the following:*

A	B
1. Rathors of Kanauj	*Kathasaritsagara*
2. Dharmapala	*Rajatarangini*
3. Kalhana	Jayachandra
4. Somadeva	University of Vikramsila

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